

# Don't surrender your freedoms, says Ottawa analyst

Bert Witvoet

BRAMPTON, Ont. — The MacDonald Royal Commission Report is a Big Mac that upon consumption may not be good for your constitution. That, at least, is the opinion of Dirk de Vos, Senior Policy Analyst for the Federal Department of Regional Industrial Expansion. De Vos spoke at a

conference sponsored by the Christian Labour Association of Canada.

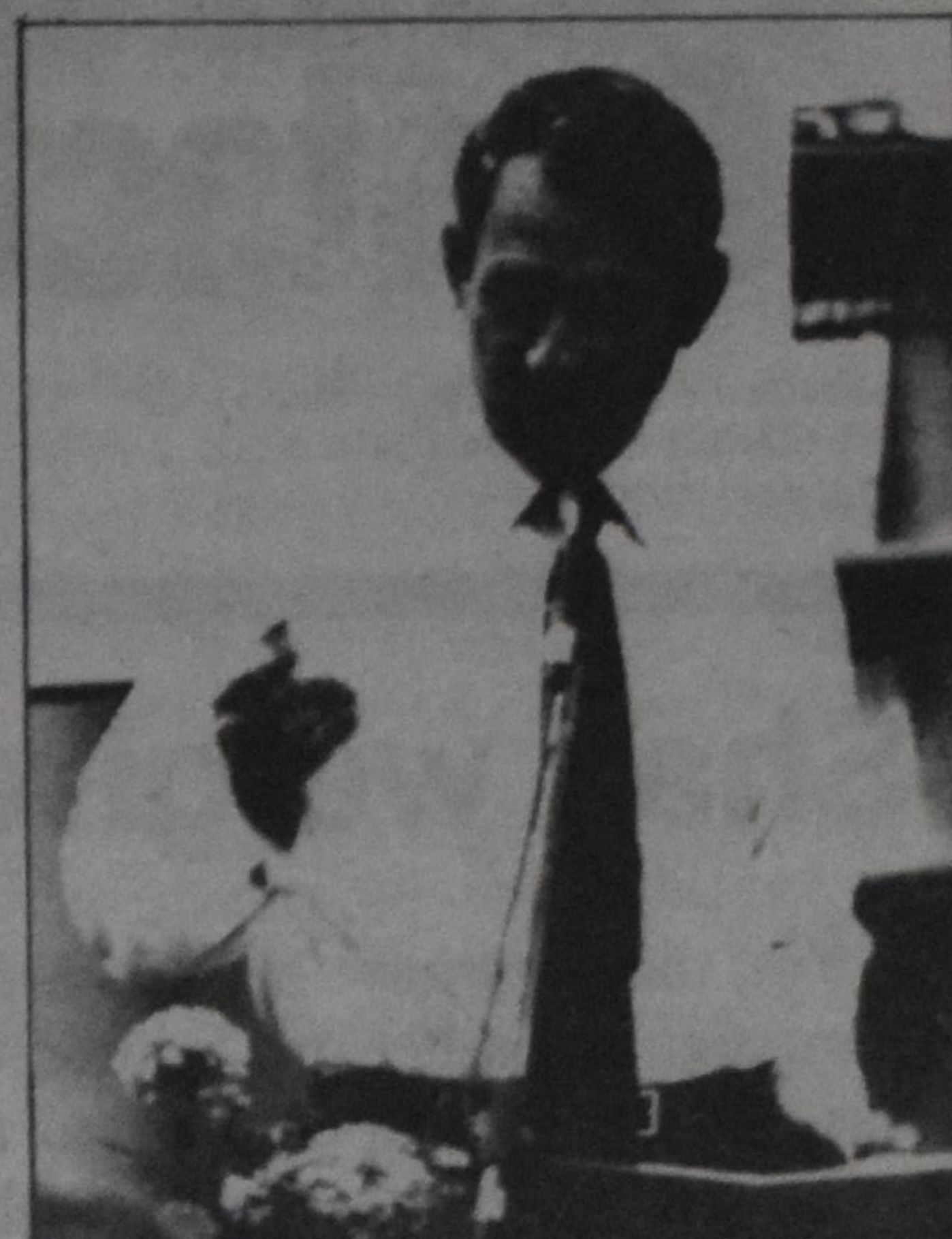
In a playful address, liberally spiced with figure of speech, symbol, satire and allusion, de Vos put the Big Mac through quality control. The 3,000-page Report, which was released in the fall of 1985, three years and \$20-million after it was launched, deals with the future of

the economy in Canada. It is wide enough in scope to include a hefty section on the Charter of Human Rights and Freedoms. De Vos concentrated on the section dealing with the Charter.

## The state will do it all for you

He pictured a man holding a gun to your head, demanding your rights or your freedoms. The answer you give depends on the value you attach to either. The man holding the gun could be the MacDonald Report, the Charter of Rights and Freedoms or both.

According to de Vos, the Report and the Charter are guided by an ideology that assumes that it is up to a big state to grant freedoms to its citizenry. It's a



Dirk De Vos

Photo: Bert Witvoet

form of social contract, in which individuals surrender their freedoms and rights to have them parcelled out again by the state, according to a scheme that is for the good of all.

But, says de Vos, freedoms cannot be granted by the state; they precede the state. "Imagine if Noah had to have a license to build an ark!" The state cannot grant freedoms; it can only recognize our freedoms and should protect them.

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# Calvinist Contact

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## New CRC Canadian offices open in Burlington

Marian Van Til

BURLINGTON, Ont. — The Canadian branch of the Christian Reformed Church in North America has a much more visible presence than it used to. Its newly-built headquarters were dedicated on October 3, and the cornerstone was set in place during a brief ceremony.

Until May of this year, the Canadian CRC rented cramped quarters on Brant Street in Burlington. The move to the new 9,000-square-foot building was a welcome one, according to denominational employees. The present building is set on 2-1/2 acres on Mainway, just down the road from the Canadian headquarters of the Pentecostal Assemblies of God.

The CR agencies which are administered from the new headquarters are World Relief, World Missions, the Back-to-God Hour, and

CRC Publications. There is a warehouse area in addition to office space so that each agency, but especially Publications, can keep materials on hand for use in Canada. The Council of CRCs in Canada (not a church agency as such) also has a home in the building.

The \$500,000 complex is being paid for via "quotas" (which are suggested by the church's yearly synod), and the agencies themselves. Office manager Rudy Hulst points out that the half owed by the agencies is "not a budgeted sum so it doesn't take away from donations to those agencies." Hulst explains why: The bank considers all the agencies as one corporation rather than separate entities when it comes to cash management. Therefore, "we can generate a higher daily interest return on our cash flow," says Hulst. And it is that interest that is paying for the agencies' half of the cost of the building.

## Humanist teachings increasing in schools

Margaret Griffioen

ST. CATHARINES, Ont. — "Parents who sincerely care about Christian values take note: there is an insidious trend spreading throughout both the public and separate school systems and its self-proclaimed prime target is your children's belief in God," according to Judy McLeod of *The Toronto Sun*.

McLeod, in a September 15 article, says that the trend of humanism "is not a nebulous thing of the future; it is, as described in the words of its very architects, 'a transition already under way.'"

She quotes John Dunphy in *Humanist Magazine*: "The classroom must and will become an area of conflict between the old and the new — the rotting corpse of Christianity and the new faith of humanism."

## Battle in court

Some of McLeod's concerns are

visible in the United States where the battle between proponents of humanism and those who want traditional religion and values taught in schools has reached the courts.

In Alabama, Federal District Judge Brevard Hand (who came to national prominence in 1982 when he ruled that the Supreme Court had erred in its school prayer decisions) is presiding over a trial challenging secular humanism in public school textbooks.

According to an Evangelical Press (EP) news release, "the case arises from an earlier decision by Hand upholding a 'moment of silence' in public schools. The law requiring the brief silence had been challenged by Ishmael Jaffree, who said the law had the effect of teaching his children to pray. Hand's decision upholding silent prayer was reversed by the Supreme Court."

Continued on page 4 ...

## Canadian evangelicals disbelieve nuclear war will occur

WILLOWDALE, Ont. (EFC) — A majority of Canadian evangelicals, responding to a magazine poll, indicated that they do not believe a world-scale nuclear war will occur. The current issue of *Faith Today* analyses the poll's responses.

Some television evangelists have been criticized for hawkish attitudes and their graphic nuclear armageddon predictions. Forty-four per cent of evangelicals responding to the poll, however, rejected the suggestion that the Bible predicts a global, nuclear holocaust. Another 35 per cent responded that they don't know. Only 21 per cent believe the Bible predicts such a war.

Thirty-two per cent blame the Soviet

Union for escalating the arms race, and eight per cent blame the United States. The majority — 57 per cent — blame both nations.

Continued on page 5 ...

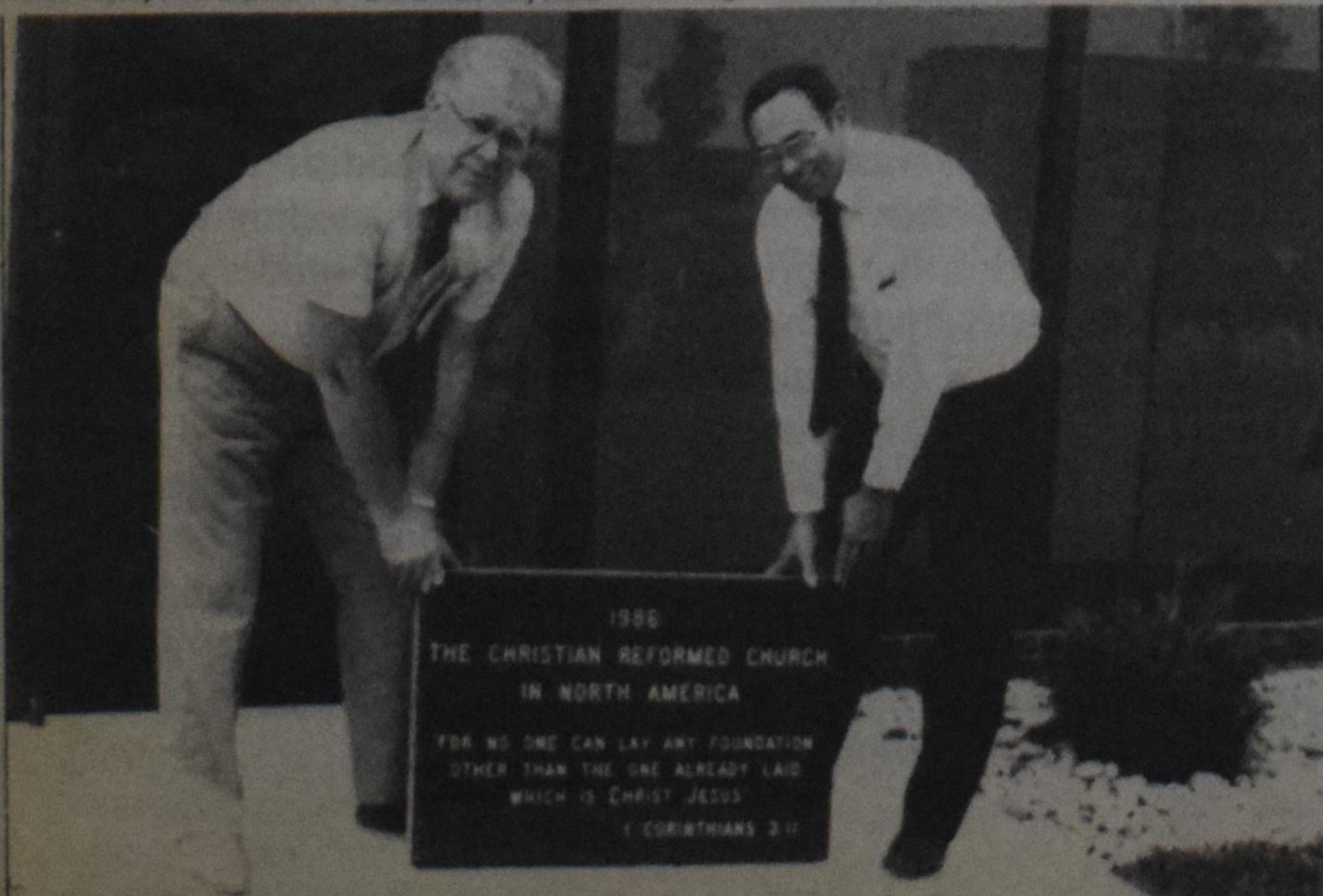


Photo: Marian Van Til

Peter Zwart (l.) diaconal consultant and refugee co-ordinator for World Relief and office manager Rudy Hulst display the cornerstone which was set in place a few days later.

## In this issue:

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We are sometimes our own worst enemy, but we can change. See Evelyn Witter's short story "Search me, O God" ..... p.10  
Whatever happened to common courtesies, Kenneth Bagnell asks "In Closing" ..... p.13



# Calvinist Contact

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Publisher: Stan de Jong  
Editorial Assistants: Marian Van Til, Margaret Griffioen  
Accounting: Willy Suk-Kleer  
Advertising: Shirley Mulder  
Circulation & Mailing: Grace Bouwman  
Layout & Design: Margaret Griffioen  
Typesetting: Kim Yungblut  
Western Canada correspondents: Jeff Adams, Reinder J. Klein

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## Editorial

## Shall we give peace a chance?

You may not have been aware of it, but a month-long campaign to gather one-million minutes of thought about peace has just come to an end. It was a world-wide effort that originated in Australia and rippled across the Pacific all the way to the Canadian coast, so that even Expo '86 came to a one-minute halt on September 16. An estimated 65,000 people on the Expo site fell silent and, supposedly, thought about peace.

Was it a useful campaign? Ironically, the end of it coincided with the immediate aftermath of the Reykjavik summit. One-million thoughts about peace did not have the power to make that summit a success.

Toronto Star columnist June Callwood thinks it was useful. This is what she wrote:

*Millions have been contemplating peace over this past month, either in such a moving setting as that transcending minute at Expo or simply in solitude. They have been reflecting on how the world longs to raise its children in safety. A silence as profound as that cannot go unheard. Nothing is lost in the universe.*

Callwood's language reflects reverence — "moving setting ... transcending minute ... silence as profound." The content of her statement is confessional — "cannot go unheard ... nothing is lost." June Callwood is a believer in the Minutes of Peace campaign.

### Do people pick grapes from thornbushes?

However much we may respect Callwood's feelings (after all, who does not long for peace) we think that the campaign was not useful. It tackled the wrong issue, being conceived and supported by people who nurture universalist ideals. It is typical of universalists to put the cart of idealism before the horse of reality to strive for a unity and peace that can only be the result of a radically different life commitment than most universalists are comfortable with.

What this world needs to do before it can even ask for peace is seek to remove those ways of life that destroy the peace.

Millions of people need to think about righteousness. The call that should ring throughout the world is the call to gather thoughts of repentance. Turn from your evil ways, world. Walk in the ways of the Lord. Stop being materialistic, stop hungering for power, get rid of the social diseases in your midst.

From personal experience we may know that peace does not come by asking for it. Only when our hearts are contrite, when our spirits are broken because we acknowledge our sins, does peace slowly flow back into our lives. International peace is equally elusive when we seek it in "splendid" isolation of the laws of God for peace.

### Shouting into space

"Nothing is lost in the universe," writes June Callwood. An interesting statement. How did Callwood arrive at that conclusion? Was it from studying the laws of physics — no energy is ever lost? That might explain the importance she attaches to the fact that at least one-million thoughts of peace were gathered. The law of "preservation" might insure that eventually enough thoughts will have been gathered to bring down the scale on the side of peace.

The law Christians are called to work with is a little different. "The prayer of a righteous man is powerful and effective," writes James. Faith can move mountains, the disciples were told by Jesus. These are not appeals to the universalist's law of preservation but to God's law of salvation. Our hope and strength does not lie in numbers which must make their impact on a universe that is at the mercy of various dynamics. Our strength is in the name of the Lord who made heavens and earth. He has the power required to give us peace if we walk in His ways.

Much as we feel drawn to the sentiment that motivates the peace seekers of our times, we cannot join them in what we consider a futile exercise in addressing a mute universe. The title of the book called History is not *Horton Hears a Hoot!*

## Who failed in Reykjavik?

The Iceland summit is over and it appears that nothing much has changed. Unknown to the world, Reagan and Gorbachev almost reached an accord that would have surprised and pleased even most pacifists. In the end it was the Strategic Defence Initiative program of the U.S.A. that stood in the way.

Whether you blame Gorbachev for insisting that SDI be dropped or Reagan for refusing to drop it, depends on your point of view.

Those who blame Gorbachev (most Republican Americans) say that it was a trap. They don't trust the Soviets and want "an insurance policy" next to the accord which would drastically cut the number of ballistic missiles held by each side. Those who blame Reagan (the communists and many westerners) say that Reagan insisted on superiority and cannot ever hope to make headway with the Soviets this way.

There are those who claim that the Soviets should not have made so much of Star Wars. It's a purely defensive system. How can that be a threat to them? True, by itself a defence shield cannot harm anyone. But a superior defence system next to an equal offence system means that the balance of power has been upset. Anyone who watches sports knows that defence can win the game. SDI next to an equal number of missiles with nuclear warheads upsets the balance of power. SDI is therefore important to any arms agreement.

### More with less

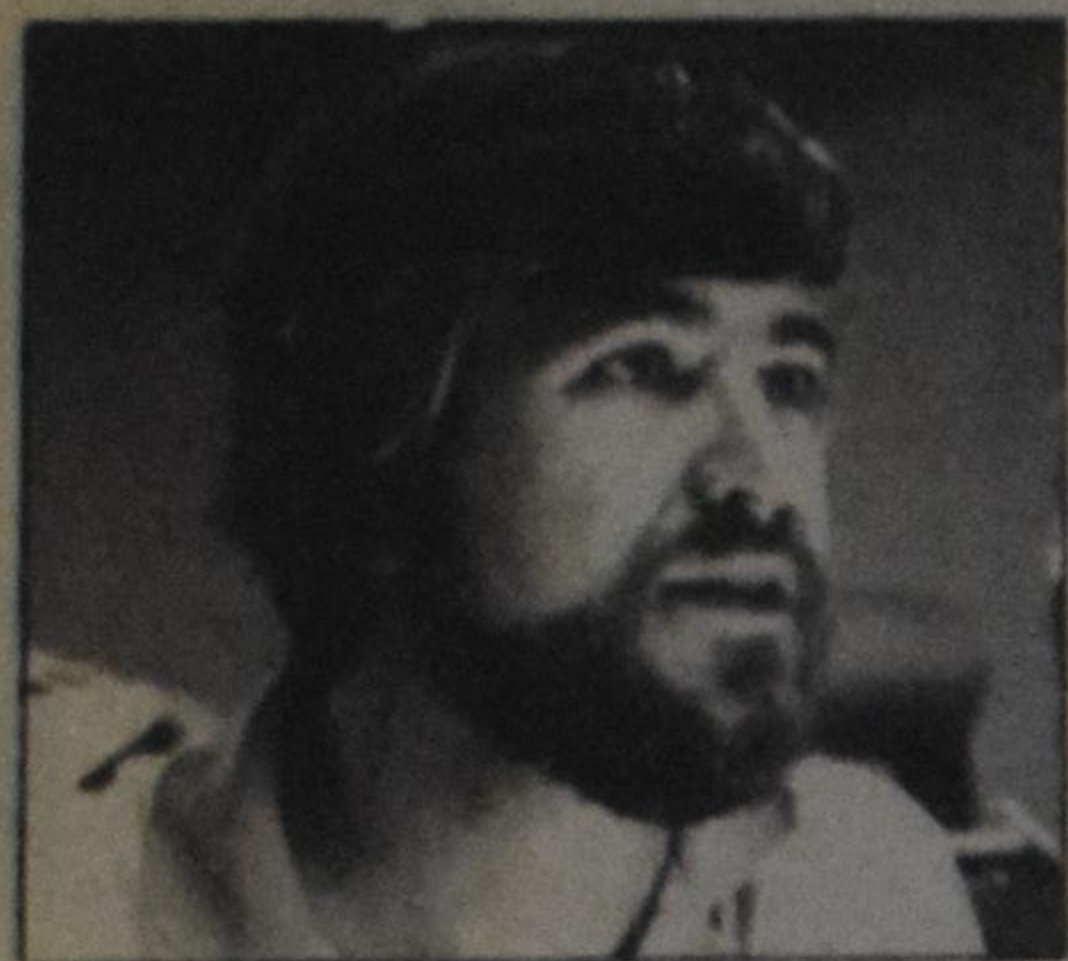
This editor does not know enough about the actual strength of each side's nuclear arsenal to be able to give an authoritative evaluation of what happened at Reykjavik. But he knows this much — that the principle of detente requires that neither side ends up with an advantage.

We don't blame the Americans for not trusting the Soviet Union and vice versa. But if President Reagan refused to give up SDI because he wanted an advantage, an additional insurance policy, then we must blame him for spoiling this excellent opportunity to bring a healthy dose of moderation to this far too costly and dangerous strategy of ever-increasing nuclear stockpiles. How many Chernobyls do we need to remind ourselves that the stakes are too high?

Perhaps the knowledge that something almost happened in Iceland makes us a little too impatient. No one initially expected all that much. Maybe Reykjavik is the beginning of an era of de-escalation of arms. We certainly hope so. We would love to see Bernard Zylstra's thesis that Republican presidents keep the peace confirmed.



## JUST A MOMENT/HERMAN PRAAMSMA



"Correspondences are like pants before the invention of suspenders; it is impossible to keep them up."  
(Sydney Smith, *Letter to Mrs. Crowe*, January 31, 1841)

Some people are born writers and others spend their lives envying them.

For some it seems almost like second nature to whip out a number of weekly (!) letters to relatives, friends and assorted correspondents. Mothers are really good at this, I hear, and from what I know of my own mother I believe it. She not only writes without let-up week-in week-out, but she is also the recipient of an amazing amount of return mail. I know all about my relatives in far away places through the simple strategem of visiting Mom and browsing through her mail (with her encouragement of course, who do you think I am?).

Personally I find myself in the company of Sydney Smith and people like him: my correspondences tend to be like pants without suspenders. And this in turn leads to all kinds of misery: the feeling that I'm losing contact, the feelings of guilt, the good resolutions which, as anyone can tell you, are made to be broken and the sinful envy of those who are gifted with a healthy mail life.

I've often wondered what it was that apparently inhibits some and encourages others when it comes to writing letters. If it was heredity, I'd be prolific, so it can't be that. It can't be environment either, from my point of view anyway, because I grew up in a family where there was voluminous mail coming and going. What is it then? Are some simply more lazy than others?

Perhaps what is required is discipline. Setting aside a specific hour each week for the express purpose of writing letters. Put it on your calendar or in your weekly planner. "Count on it, so that others can count on you." (Sounds good, eh?) Isn't it wonderful to get such sound advice from a person who refuses to take it himself? I should mend my ways. Physician, heal thyself.

Over the East and West pavilions of the Post Office in Washington, D.C., there is the inscription: (dedicated to mailmen).

*Carrier of love and sympathy*

*Messenger of friendship*

*Consoler of the lonely*

*Servant of the scattered family*

*Enlarger of the public life*

You have my permission to cut out this column today and send it to a person that you would like to begin a correspondence with. Do it now — consider it as a gift from me to you: one pair of suspenders.

*Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.*

## Longer Letter

## Party membership does not divide Christ

After reading Pensive Dutchie's article of September 19, 1986, entitled "How radical is the discipleship of Christ?", I felt sad that Christians active in political parties are questioned about their honesty.

The article reads, "We find Christians in all four political parties. They all seem to be convinced that Christ calls them there! How can Christ Himself be so divided?" The article continues, "Christ wants us, as a communion of believers, to show ourselves as a 'unity!' Just read John 17." Later we read, "What can be more black and white! In terms of life and death! In terms of choosing for Christ or against Him!"

Taken literally, there is no way out, no middle ground in which a Christian can work out his or her own salvation.

## Wrong application of scripture

Is this actually what the Bible says about Christians who have joined a political party? I think Wolters' article is not in accordance with the intent of the Bible. Let me explain.

In the beginning of the article a reference is made to Matthew 5. I wonder if Matthew 5 can be applied to a political setting. The part that is quoted also says "Happy are those who are persecuted" or "Happy are the gentle, they shall have the earth for their heritage." The Bible also speaks of turning your other cheek. I am afraid that if we as Christians would apply these guidelines to politics the scoundrels of the world would rule.

I have no trouble saying a whole-hearted Amen to the opening paragraph of the article. Do all the quoted texts apply to the question, "May a Christian join a non-Christian political party?" My answer is no. We may not apply

scripture in this way.

For what reason was the Bible written? To make rules and regulations — NO. The Bible was written to show us Christ, the way of salvation and God's love for this world. The Bible is not a book of history, science or church order. The Bible is a book of revelation of God's love and salvation offered freely to us all.

To come with a series of quotes from scripture in order to prove that one shouldn't join a political party other than a Christian party is senseless.

## What divides Christ?

The article says "How can Christ Himself be so divided?" Party affiliation does not divide Christ neither does church association divide Christ — people divide Christ.

If I would question the practice of baptism in the Baptist Church would my membership in the Baptist Church be welcome? If I would question the Eucharist in the Lutheran Church or the three forms of unity in the CR Church, would my membership be welcome? I am sure to find the welcome mat lacking in any of the previously mentioned churches.

People all over the world praise our Lord in very different ways. This praise to the Lord is like a symphony giving a great variety of forms of adoration to Him who sits upon the throne.

Since we are in the middle of an election in B.C. what could be more beautiful than the membership of a church being encouraged to pray for a brother, who having won the nomination in a political party is contesting the riding in an election? This is an example of serving in a real sense.

**Peter Grootendorst,**  
Victoria, British Columbia

## Letters



## Raw milk is dangerous

Anne Van Wyngaarden seems to suggest that it is all right to drink raw milk ("Salt and Pepper," October 10) and that the fact that drinking raw milk can cause illness through the spreading of the *e coli* bacteria is "yet another unfounded fear."

I just called the Hamilton Health Department. An inspector told me that drinking raw milk is dangerous and that it is unlawful in Ontario for farmers to hand out or sell raw milk to others.

A few days ago I happened to watch the TV program "Marketplace." There too the danger of drinking raw milk was stressed.

A farmer may keep his equipment spotlessly clean; yet, unpasteurized milk may still carry the terrible disease-

causing bacteria *e coli*.

Let the readers of "Salt and Pepper" beware! There is a danger in giving bad advice in the area of health.

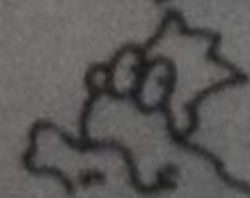
**Corrie Dielema-Prins,**  
Hamilton, Ontario

## Readers appreciate and correct Gideon story

Thank you for your article on Gideons celebrating 75 years in Canada (by Marian Van Til).

We too are part of this great ministry and believe that the Lord is using this outreach greatly worldwide.

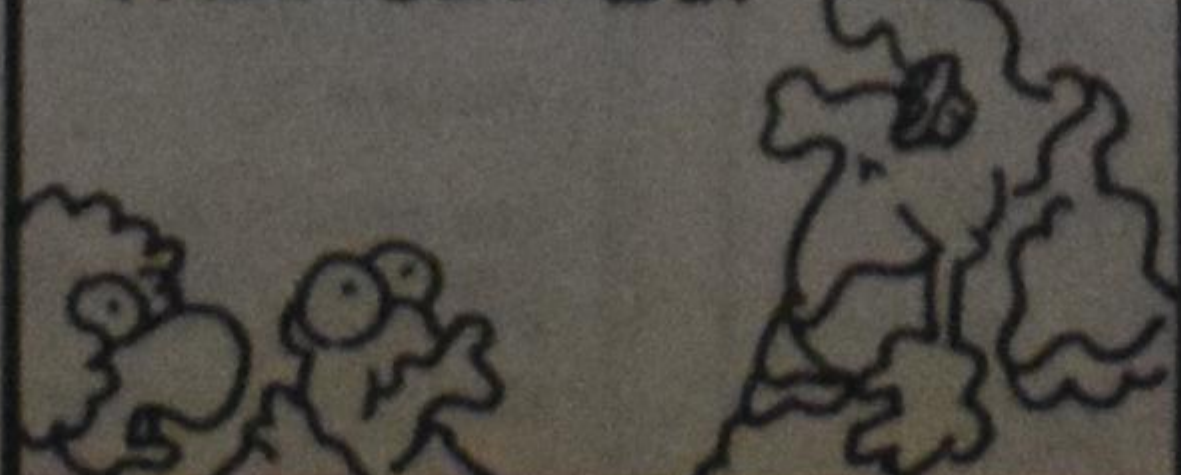
We just wish and pray that more



## Pontius' Puddle

PONTIUS, SPEAK TO US  
ON THE NATURE  
OF SIN...

I PREFER TO LET  
MY ACTIONS  
SPEAK FOR  
THEMSELVES.



Reformed people would be involved in this organization which so efficiently distributes the Word of God, and are so much blessed by it.

In the last paragraph of your article is, however, a mistake. You mention 1,000 scriptures every 15 days; this is 1,000,000 (one million) every 15 days.

I hope you are able to correct this mistake. Thank you very much.

**Winston and Shirley Bokma,**  
Shubenacadie, Nova Scotia

*You did it for us. Thanks.*

MVT

## Unexpected humour

We crib things from all sorts of places. And it's a delight to find humour

bubbling up in all sorts of places.

One of the places I wouldn't have expected humour (and here my prejudice sticks out like a mixed metaphor at an all white party), is in a newspaper with a name like *Calvinist Contact*.

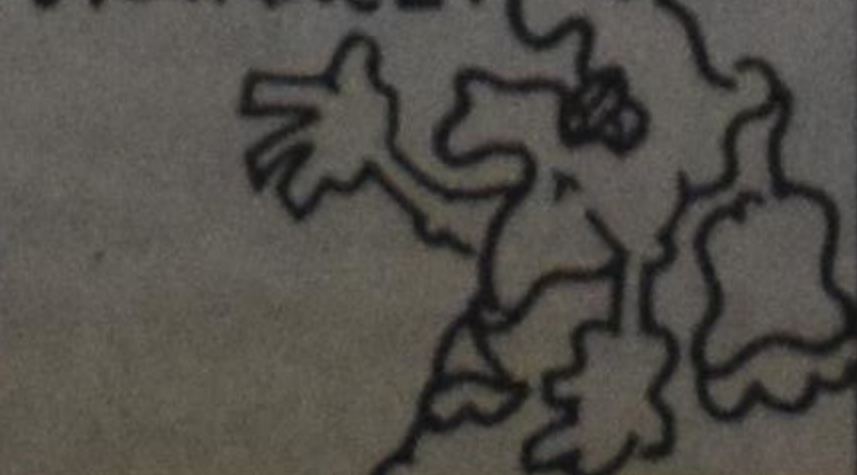
Aside from being a good religious newspaper, there's somebody on the staff with a well-developed funny bone. Bits of fun keep bubbling up, and I clip them out to use in *Rumors*.

So *Calvinist Contact*... here's to you!

*Reprinted from the September 1986 issue of Rumors,  
"A good humoured magazine for Canadian Christians."*

HOW SHOULD A  
CHRISTIAN  
VIEW SIN?

PREFERABLY  
FROM A  
GREAT  
DISTANCE!



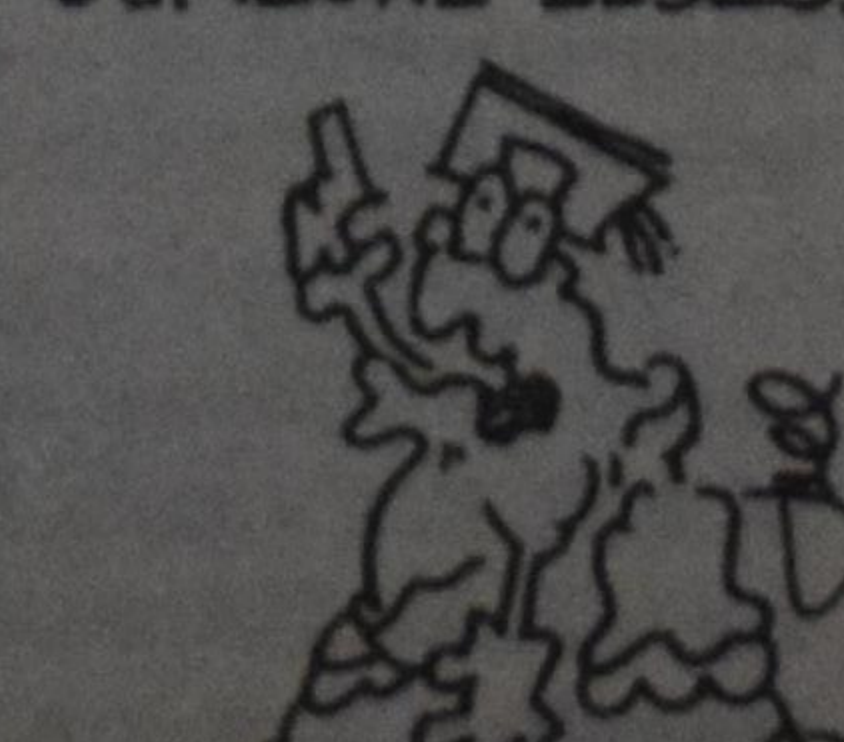
HOW DOES THE  
CLERGY VIEW  
SIN?

AS JOB SECURITY!



WHAT IS THE  
WORST SIN  
OF ALL?

SOMEONE ELSE'S.





# News

## Don't surrender your freedoms, says Ottawa analyst

... continued from page 1.

### Charter wants to reshape society

De Vos objects to the confusion of rights and freedoms, as if they are one and the same thing. He pointed out that John Diefenbaker's Bill of Human Rights did not make that same mistake. It talked only about fundamental rights, and then in a general, principal way. Big

Mac wants the state to go further. "The Charter will do it all for you."

According to de Vos, the Report in its vision for the Charter has more in mind then simply to protect our rights. Besides giving a boost to the big state, it sees the Charter as a tool to make us better people and to reshape Canadian society.

The Report's desire to

protect us from discrimination is so farfetched that "the latest form of discrimination is the discrimination felt by fat people."

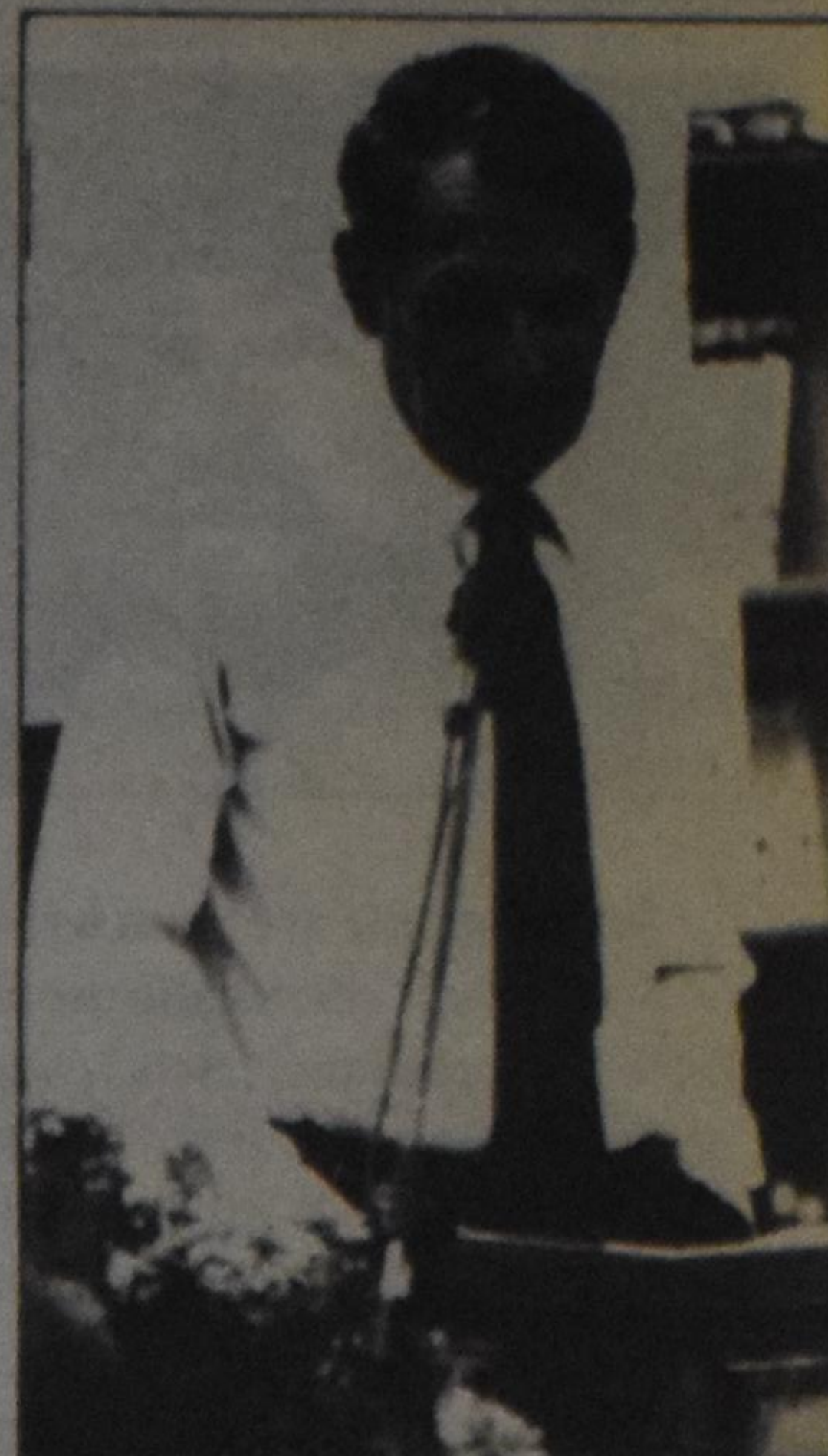
### On a slack leash

De Vos warned against the trend that sees freedoms being folded into rights. That's how the Greeks lost their state, he said. "Everyone was obliged to everyone else." One cannot be

good without being free, he added.

He warned the audience that at the present time the Christian community is on a slack leash. "You are still permitted to allow only Christians to enter your senior citizens homes. But the leash can be pulled taut any time."

The source of our freedom is Christ, he said at the end of his speech. "Once we say that freedoms are rights, our private world collapses."



Dirk de Vos

## Humanist teachings increasing

... continued from page 1.

"Hand then realigned the case, making plaintiffs of a group of Christian teachers and parents who had been defending the law. Those parents and teachers had asserted that humanism was being taught as a religion in public schools while other beliefs were barred.

"Hand has reserved up to three weeks to consider whether the role of traditional religion in American culture has been unconstitutionally suppressed in public school textbooks used in Mobile County (Alabama). He will also examine whether humanism was legal standing as a religion, and whether beliefs of humanism have been advanced in textbooks.

"Past decisions by Hand provide a strong indication of his likely ruling in this case. In earlier opinions Hand said there was evidence 'that secular humanism is a religion within the definition of that term' and that 'textbooks which were admitted into evidence

demonstrated many examples in the way this theory of religion is advanced.'"

### Humanists usurping traditional values

In her article, McLeod describes humanist teachers as "fanatical." The subject areas where they have the most influence she says, are values clarification, situation ethics and peace studies.

Humanism, according to McLeod, advocates in its teachings: "removal of patriotism and the free enterprise system, disarmament and the creation of a one-world socialistic

government.

"Included in humanist-documented beliefs are the denials of the deity of God, the inspiration of the Bible and the divinity of Jesus Christ.

"Humanists," continues McLeod, "believe school children should be taught that there are no absolutes, no right, no wrong — that moral values are self-determined and situational. They are on the public record in *Humanist Manifestos I and II* for their belief in sexual freedom between consenting individuals — regardless of age — including homosexuality and lesbianism."

## French is foreign?

### Larry MacDonald

HULL, Que. (Canadian Scene) — Immigration department officials have been told to stop looking for "foreign sounding" names in court documents.

The order came after a Gatineau, Quebec, man, Jacques LeDeuff, complained to the Canadian Human Rights Commission. His name appeared on a court docket in Hull, Quebec, in 1984 in connection with a traffic accident. Shortly afterwards,

his name was singled out as a possible illegal immigrant because of his name. He was asked to report his immigration status to immigration officials.

When he asked what was going on, he was told it was because of his name. When he explained that he was a Canadian citizen, he was told his name had wound up in immigration files because it sounded "foreign."

An official of the immigration department said that court dockets are just one of many tools that immigration authorities make use of. But he stressed that immigration employees are to look for facts and not to make judgments on a name basis. He added it is not departmental policy to look for foreign sounding names.

In his complaint to the Human Rights Commission LeDeuff alleges that Canada Employment and Immigration has engaged in a discriminatory practice on the grounds of national ethnic origin. The chairman's decision is expected to be handed down in November.

## Busy days for Immigration Canada

OTTAWA (Canadian Scene) — The Minister of State for Immigration had a couple of busy days recently.

First, Gerry Weiner announced a new visa in an attempt to halt the flow of illegal immigrants. The new visa, which will be difficult to reproduce, should curb the expansion of high quality visa forgeries.

Mr. Weiner said that more and more people are using forgeries to get into Canada. The new visa is the first in a series of steps to make this country more secure.

New features will make the visa much more difficult to deceive airline agents. The features include: raised printing, special colour blends, line swirls and a latent image which appears when the visa is viewed from a certain angle.

## Toronto's new "twin" to visit city

TORONTO (Canadian Scene) — On October 27, eight delegates from Chongqing in the People's Republic of China will arrive in Toronto for a week's visit to their new "twin" city.

They will be headed by Chongqing's Mayor Xiao

Yang and will be guests of Toronto's Mayor Art Eggleton who, last March, visited the Chinese city and entered into a formal agreement to "twin" Chongqing and Toronto.

While in Toronto, the eight delegates from China will meet officials of health, educational

and cultural organizations and will also pursue mutual business opportunities between the two cities.

Chongqing is the second overseas city to be "twinning" with Toronto. In 1972, an arrangement was made with Amsterdam in The Netherlands. Toronto officials say the Amsterdam-Toronto link has been beneficial to both cities and are expecting the new Chongqing-Toronto association to produce equally good results in goodwill and trade, cultural and educational exchange.

## Reformation Day 1986 will be celebrated by Reformed believers throughout the world!

It's a time to reflect on the power of God's Word for our total lives!

Perhaps in that reflection you'd like to join us in a unique ministry. That of bringing God's Word to the Middle East ... where Islam reigns!!!

Currently, Rev. J.S. Hielema is directing the biblical studies at the training centre in Cyprus.

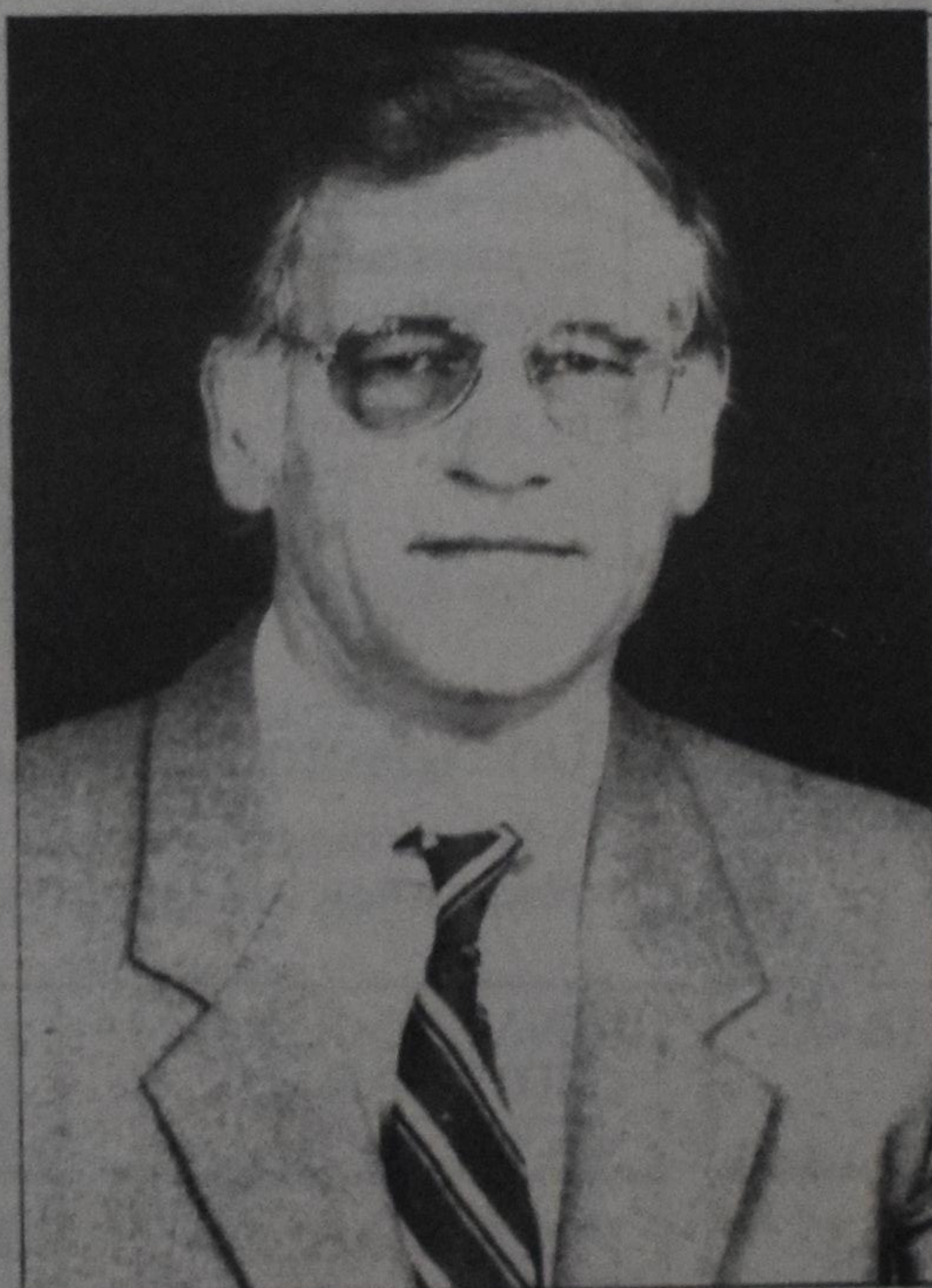
The Middle East Reformed Fellowship, otherwise known as M.E.R.F., has plans to establish a Reformed Training Centre on Cyprus to further educate the new believers in the Arab world and to extend diaconal aid to those suffering in Lebanon and Southern Sudan.

### Is the situation that serious?

Look at these words: "A wave of religious fanaticism is sweeping the Arab world — indeed the whole Muslim world — and the consequences could be revolutionary." (an editorial in the *Point International*, Antwerp, Nov. 14, 1977)

### How can you be involved?

M.E.R.F. — an ecumenical organization of Reformed believers and churches worldwide — needs your prayers and financial support!



Jack Hielema

or

M.E.R.F. Canada West  
P.O. Box 2980, Station M  
Calgary, Alberta T2P 3C3

For further information write:  
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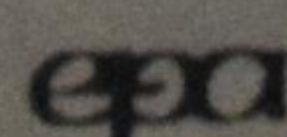
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## Pressreview

Carl D. Tuyl



**B**ill VanderZalm — who knows a good thing from a hundred miles away — took off his hat to the organizers of Expo '86. It was indeed a pure unadulterated success which more than 22-million people visited. Its closing was an emotional peace demonstration which saw Americans and Russians join hands. If smiling Bill now could get the British Columbia minimum wage at \$3.65 (the lowest from sea to shining sea) in line with reality he would accomplish something himself.

**T**he Liberal party begins to look more and more like a country ravaged by revolution. There are underground fighters, ambushes and bombs going off all over the place. The latest coup tries to bring back His Retired Majesty, which is as likely to happen as an evening of square dancing at the Synod. Poor Turner, beleaguered and bewildered, is desperately collecting endorsements even if they have to come from the Salvation Army.

**T**he government is studying the possibility of establishing a voluntary military service program as a way of combatting youth unemployment. Our Armed Forces at the moment count a total of 84,978 men of all ranks. Some serve as far away as Germany, the Middle East and Cyprus. The navy, army and air force will hand in their no-name green uniforms and everybody will wear the traditional garb again. Our current Defence Minister, H. Perrin Beatty, whose uncle lies buried in a Dutch war cemetery, gets high marks for his excellent leadership of the ministry.

Another minister who is super active is the Minister of Science and Technology who managed to get some of his priorities in the Throne Speech. His ministry is even expected to set up a Canadian space agency.

**D**uring the month of August we exported more goods than we imported. The surplus was \$437-million.

The lion share of those exports went to the United States much to the chagrin of Michigan's congressman John D. Dingell who is the top Canada-basher in Washington.

**T**he Reykjavik meeting was the subject of more press kibitzing than the euchre championship in a Senior Citizen compound. Comments ranged from success to failure. Our own External Affairs Minister, Joe Clark, noted that the summit "changed dramatically the atmosphere of pessimism about the progress of arms control." It's hard to assess the summit so shortly after its recess. With our usual restraint we shall postpone our opinion till more facts become available. One fact is that the Reykjavikers would not mind having these summits once a month on their island. They made a mighty buck on the meeting with prices for everything going straight into space.

**T**he OPEC nations have more talks than two

gabbing blue jays and less agreement than two parties in a divorce court. Bad news for Canadian oil industry, good news for almost everybody else.

**T**he rich do get richer! Sam Moore Walton who was listed for two years in a row as the richest person in the U.S. saw his holdings increase from \$2.8-billion to \$4.5-billion. The poor do get poorer! Foodbanks across the nation were hard pressed to meet the demand. Churches often play a major role in the establishment and maintenance of foodbanks. The government is relinquishing its role in taking care of the needy. Ed Broadbent, pay attention will you?

**O**ld Testament habits persist among us. There are people who read this column beginning at the last paragraph. Many last paragraphs will be first, I guess.

As is my custom from time to time I do conclude this writing

with a few questions that still remain unanswered. Why was the denomination's Stated Clerk not even among the candidates for the Nobel Prize for peace? Is it true that the minister of any First Christian Reformed Church should be called prime minister? Is it true that the Board of Publications will soon be listed on the New York Stock Exchange? Or what about the rumour that the Board of Publications will take over the Ministers' Pension Fund? Talking about rumours: it has been said here that there is an overture coming which proposes official teaching that the President of Synod is infallible when he speaks ex cathedra. The overture will probably be moved by delegates from one of the newer Classes.

*Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.*

## Canadian evangelicals disbelieve nuclear war will occur

... continued from page 1.

### Nuclear war relates Christ's return?

Evangelicals stress that the second coming of Jesus Christ will climax history. Critics have contended that this emphasis has made them indifferent to suffering and to the nuclear threat. The poll revealed otherwise.

Only 20 per cent felt that their belief in the return of Jesus Christ makes the nuclear peril irrelevant. Fifty-six per cent rejected the notion that Christ will return before a nuclear war, and 24 per cent were uncertain.

Most respondents — 92 per cent — felt that their religious beliefs affect their views in the face of the nuclear threat. For most, the stabilizing factor is that God is in ultimate control of history.

An increasing number indicated involvement in peace initiatives and peace movements. Nearly 20 per cent are pacifists or "nuclear pacifists."

*Faith Today* editor Lori Mitchener pointed out that the magazine made no claim that the poll was a scientific one.

"It's more accurately a random cross-sampling of opinion from those who voluntarily responded to a poll in an earlier issue of the magazine." The 105 responses came from a cross-section of

ages, denominations and regions.

"Canadian evangelicals in recent years have given increased public expression to their concerns about such ethical and moral issues as abortion, pornography and prostitution," states Brian C. Stiller, executive director of the Evangelical Fellowship of Canada (EFC) which publishes *Faith Today*.

"They will continue in their concerns regarding those issues, but this poll and my own contact with evangelicals across Canada indicates that their range of concerns and breadth of issues are expanding."

The Canadian evangelical constituency is estimated to consist of about 1.5-million people.

### Parents wanted three quints dead

LONDON (AP) — Doctors in The Netherlands say they aborted three of five embryos in a woman carrying quintuplets so that she gave birth to only two babies.

In a letter to *The Lancet*, a British medical journal, doctors at University Hospital in Leiden said they aborted the 10-week-old embryos because the mother and her husband were distressed over the prospect of having quintuplets.

A British specialist said selective abortions, while not common, had been done previously in several countries.

The four-member Dutch team said the operation was performed on a 34-year-old woman, who had received hormones to stimulate conception. She already had one child, having undergone hormone treatment previously.

Ultrasound scanning showed the woman was carrying

quintuplets, rather than a single embryo, as the couple thought.

The doctors said they punctured the three embryos with a spinal needle in the region of the heart. They said the embryos were naturally absorbed and disposed of by the mother's body.

Eventually, two healthy baby girls were born.

*The Daily Telegraph* quoted Nuala Scarisbrick, administrator of the British anti-abortion group Life, as criticizing both doctors and mother.

"Ethically it stinks," she was quoted by the British newspaper as saying. "What kind of doctor, who had gone to all the trouble of enabling the mother to become pregnant in the first place, would then kill some of the babies he had made possible?"

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# Church

Marian Van Til, page editor

## New translation in Colombia unlocks Bible for Indians

EAST BRUNSWICK, N.J. (IBS) — The recent publication of the New Testament for the Witoto tribe in Colombia marks one more step in the race to put the scriptures in every language on earth. Published by the International Bible Society, the translation was completed by Eugene and Dorothy Minor of the Summer Institute of Linguistics, along with a team of Colombians. As they heard the scripture read in their language for the first time, some Indians told the translators, "Before, I heard only on the outside. Now what I have heard unlocks my

heart." Approximately 2,500 Witoto Indians near the Igara Parana River in the Colombian jungle speak the Huitoto-Minica dialect. While some of these have learned Spanish, the majority prefer to speak Huitoto-Minica. The Witoto have only recently turned from a kind of animism in which they used cocaine and boiled tobacco as part of religious rituals. While they claimed a good creator-god, Juzinamui, they worshipped the spirit of the boa constrictor and the tiger. They also looked to medicine men to

cure illness and to witch doctors to curse people for revenge. A small group still worship spirits in secret, but most had been influenced first by Roman Catholic missionaries and now by workers with the Colombian Missionary Alliance. Rubber hunters in 1920 killed thousands of Witotos. The International Bible Society, organized in 1809 as the New York Bible Society, is the publisher of the New International Version of the Bible.

## Punishment of Curran seen as warning to others, and move to reassert authority by Vatican

WASHINGTON, D.C. (EP) — The Vatican's discipline of the Rev. Charles Curran, a prominent theologian who taught Catholic Moral Theology at Catholic University in Washington, D.C., is a warning to U.S. Catholics to support traditional church views on sex-related matters, according to church experts. Church liberals suggest that the action may alienate some of the 52-million Catholics in the U.S., and increase tension between the U.S. and Rome.

Curran, 52, refused Vatican orders to retract his teachings which ran contrary to church doctrine. Curran supports divorce, abortion, homosexuality, premarital sex, contraception and masturbation, in defiance of the church's official position. He has since been banned from teaching theology on behalf of the church, and could lose his privilege to perform the duties of a priest, according to Vatican spokesman Joaquin Navarro. "The best thing for him to do now is reflect and,

hopefully, change his mind," Navarro said. Richard McBrien, a Notre Dame theologian, said Curran's case will make Catholics in the U.S. view Pope John Paul II as "a man who's out of touch." But Michael Novak of the American Enterprise Institute says that after a 20-year "experimental period," the pope is "trying to tighten the ship and put it in trim," by challenging Catholics to "say what we stand for." Curran said that the Vatican decision to censure him could scare talented teachers away from church schools. "One of the most tremendous ironies

would be that Catholic theologians now would feel uncomfortable in Catholic institutions," Curran said on NBC's "Meet the Press." Curran remains unrepentant in the face of Vatican punishment, said that the church, not he, "ultimately should change its teaching." He added that he will fight the Vatican's intention to revoke his commission to teach as a theologian, and hinted that he might go to court as part of that battle. Curran noted that he is a tenured professor, and noted "they have an obligation under American civil law to honour that contract."

## Number of Christians increasing in state of Israel

JERUSALEM (RES) — Of the 4.25-million population in the "Holy Land," about 102,000 are Christian. In the last 10 years the number of Christians in Israel has grown by 30 per cent. However, there is no increase of Christians in terms of percentage of the total population. These figures were provided by Daniel Rossing, district leader for Christian congregations in the Israelite Ministry of Religion. He also mentions that of all the religions in Israel, Christian

churches are the most independent of the state. Among other activities, they concern themselves with performing marriages, divorces and acting as guardians. However, in the last decade Christian groups have exhibited a tendency to integrate their social, medical and educational institutions into state agencies.

## Rime or reason

To his utmost delight the court did determine that the "Rev." was owed copyright for his recorded sermons. Sy Nodd

## Church news

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## Pastoral Pondering Learning from failure

Rev. Ralph Heynen

No person ever has success 100 per cent of the time nor does every person always fail. It is good for us to learn that this is so. Failure helps us be humble, while success keeps us from becoming discouraged. To live healthy lives we must learn to live in the light of our best accomplishments rather than in the shadow of our defeats. Have you ever watched a little child learn to walk? He or she takes a few faltering steps and falls. Now some children will cry and look for help, but a child who really wants to learn to walk will pick him- or herself up and take one step and then another and before long will be walking, smiling and proud. A successful step is an encouragement that helps to build self-confidence. If we bask in the light of our failures, we'll soon get the idea that we are a failure. There is a world of difference between *having* a failure and *being* a failure. Failures, if we use them properly, will lead to a stronger personality. Ministers sometimes conduct services that don't go as well as they had hoped. For some, this leads to "blue Monday." It may teach him to work a little harder on next week's sermon and service. But "blue Monday" should not lead to blue Wednesday and blue Thursday. It's dangerous to develop the feeling that we must always succeed. That stems from pride. Other people have failures, shouldn't we expect to have some failures too?

## Success often requires many tries

Scientists in their experiments seldom gain success in their early attempts. Thomas Edison made more than 400 failed models of the incandescent lamp before he successfully developed one. Madam Curie worked under very trying circumstances with many failures before she discovered radium and its usefulness. All scientific developments have come from learning from failures. It's not the failure that is important, it's the attitude that we take towards it. Dr. Karen Horney, a noted psychiatrist, writes that the predominant characteristic of a neurotic personality is the need for recognition and success. When you build on a foundation of success alone, you are in danger. Failure does teach us many lessons. The 10 spies who spied out the Land of Canaan made a very interesting observation when they reported back to the people. "We seemed in their eyes as grasshoppers, and so we were in their sight." They seemed to themselves to be like grasshoppers when they stood alongside those tall people in Canaan and when they saw all the fortified cities they were supposed to conquer. They took a grasshopper view of life. I much prefer the attitude of Joshua and Caleb when they said, "Surely, it's a big land and it's a rich and wonderful land, and with God's help we can accomplish it." It's good for us to look at ourselves when we feel we are failing and that we do not become paralyzed and think it is a mess that cannot be solved anyway. We should use our failures as means for growth and development. Each of us has some place to fill in this symphony of life. There is room for the smaller and less important instruments. Altogether they form the kind of music God intends to make with the great orchestra He has created.

## Spiritual failure?

In our spiritual life there are failures too. We all admit that we aren't quite at the point where we ought to be. We can fret a lot about our sinfulness and our inadequacy, but we can also move ahead creatively in the Christian life. If we let our distresses and our disappointments rule our lives and rob us of the joy of Christian living, then we are not really accomplishing what we ought to accomplish. We should rise up from our failures and press on toward something higher. Real victorious living is only experienced when we face the future in the light of a victorious and living Lord. It is then that we are filled with hope that is eternal. The disciples came to Jesus one time when they had tried to cast out a demon and hadn't succeeded. They asked why they couldn't cast out the demon. They were eager to know why they had failed. Jesus said, "Because of your little faith." They failed because they lacked the faith that could move mountains. You and I, as we face the world of our day with all of its distress, pain and frustrations, ought not to think of it in terms of how much we have failed, but rise up from these experiences and reach toward something higher. The real road of life is one of victory for the Christian. Paul says, "We are more than conquerors." That's what we need in our world.

Rev. Heynen is a retired Christian Reformed minister living in Wyoming, Michigan. He was a chaplain for 30 years at Pine Rest Christian Hospital, Grand Rapids, Michigan.

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## Presbyterian Comment

Robert J. Bernhardt

One of the questions that is frequently asked of me when I am talking with Christian Reformed people is, "Does the Presbyterian Church have a call system like we do?" My unhesitating answer is, "Yes and no!"

Part of the purpose of this column in *Calvinist Contact* is to promote a greater degree of understanding within the Reformed community. Perhaps it provides the right sort of forum for me to discuss this topic.

The Presbyterian Church definitely has a call system for the choosing of ministers for a congregation. When a congregation is without a minister the local presbytery (classis)

appoints a minister to act as the interim moderator for the vacant congregation. During the vacancy the interim moderator conducts the meetings of the session (consistory) and also assists the congregation in the process of calling a new minister.

### "Please consider me"

The usual procedure is for the congregation to appoint some sort of vacancy committee to give leadership in this process. When a congregation in the Presbyterian Church in Canada is vacant it is considered appropriate for ministers of the church to indicate that they would like to

be considered. The denomination's Board of Ministry will also provide the congregation with the resumes of ministers who have indicated that they are at present open to considering a call. The vacancy committee is also at liberty to approach any minister of the church.

I don't know when it last happened within the Presbyterian church that a minister simply received a call without any prior notification or consultation. The usual procedure is for the interim moderator on behalf of the vacancy committee to engage in correspondence or conversation with prospective candidates. Those who are

willing to consider the matter further are then often interviewed by the committee.

The vacancy committee then draws up a leet (an ancient word which simply means list). The leet may contain as many or as few names as the committee desires. The leet is then presented to the congregation for its consideration. Usually the ministers on the leet are invited to visit the congregation and conduct worship. This process is often spoken of as "preaching for the call." After the congregation has had an opportunity to consider all of the candidates on the leet a congregational meeting is called and a decision is made.

then sent to the presbytery in which the person being called is serving. A Presbyterian minister who is serving a congregation cannot agree to leave that position without the approval of the presbytery. If the presbytery of which the minister is a member sees no objection, then the call is "placed in the minister's hands." The minister must then indicate acceptance or rejection of the call.

As one can see, the process is rather cumbersome and there are from time to time rumblings in the church that it needs some revision. It seems likely that before too many years pass, changes may be introduced. However, the present process is so much a part of Presbyterian practice that change will not come easily.

So, Presbyterians do have a call system. Fundamental to the system is the recognition of the congregation's right to choose its own minister. Indeed, great battles in Presbyterian history were fought to resist any efforts to intrude upon that right. On the other hand, the process by which the call system works is not the same as it is in many of the Reformed Churches which have their roots on the European continent. However, from what I hear in various Reformed churches in North America, many people, though anxious to preserve a call system, believe that the perfect procedures to operate such a system have yet to be devised. This is just one more area for reflection in the life of the church today.

*Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.*

## Kenya sends missionary to Scotland

NAIROBI (All Africa Press Service) — A Kenyan church, the Presbyterian Church of East Africa (PCEA) is sending a missionary to Scotland at the request of the Church Mission of Scotland (CMS). Like Jeremiah, the Old Testament prophet, the Rev. Charles Kibicho Kariuki hesitated when he was chosen by his church to be a missionary to Scotland. But unlike Jeremiah, the Rev. Kibicho was young and also knew the language of the people to whom he would

minister. Yet, he too was afraid. Then his wife reminded him of the vows he took when he was ordained, "... to serve God wherever He sends me ..."

The news that the PCEA would send a missionary to Scotland has been received with jubilation in some spheres of the church. On the one hand, it's a sign that as a child of the Church Mission of Scotland, the PCEA has something to give to its mother church. On the other, it indicates that Christianity in the Western

world faces severe problems.

Reliable statistics compiled by Dr. David B. Barrett clearly support the view that there is need to think about the direction that Christianity is taking, especially in the Western world. According to *World Christian Encyclopedia*, edited by Dr. Barrett, "Westerners cease practising Christianity at a rate of 7,600 per day while Africa gains 4,000 Christians per day through conversions from other religions and three times as many from birth rate."

By sending the Rev. Kibicho to Scotland, the PCEA will pioneer the move to reverse the flow of missionaries from the Western world to Africa. Dubbed "Kenya's Jeremiah to Scotland," the Rev. Kibicho is expected to be an associate minister for one year in Edinburgh. His duties will include mainly evangelism, pulpit development and other orientation work. The soft-spoken 38-year-old church minister prefers to be viewed as a researcher rather than champion of the Word of God. "My duty is to go to Scotland and identify where our brothers went wrong. After that, I will report back to my church. What happens after that, I cannot tell," he says.

Most African churches are happy to note that by 1981, after centuries of Christianity as the dominant faith of the Northern Hemisphere and especially Europe, Christianity now has a non-white majority. Current statistics also show that while two-thirds of the Christian population lived in Europe and Russia in 1990, projections for the year 2000 indicate that three-fifths of Christians will be living in Africa, Latin America and Asia.

## Brighten a Christmas at sea

Margaret Griffioen

Each Christmas many seafarers from around the world are away from home, family and friends. Many have also never heard the Christian Christmas message.

You can help brighten the Christmas of a seafarer by preparing a special gift parcel to be distributed at Canadian harbours. Start by finding a children's shoe box and then fill it with the following:

- One item of some value, i.e.: a pair of socks, a scarf, a pair of gloves, a tuque, cuff-links, bath towel or aftershave lotion.
- As well, it is suggested that each box contain a set of airmail envelopes (perhaps a writing pad as well) and a package of candy, chocolates or nuts.
- You may wish to include one or two small items such as a clothesbrush, shoe-shine kit, miniature clothing repair kit, etc.
- You are encouraged to enclose a card with your name, address and a few words of what Christmas means to you.

Wrap each parcel attractively and firmly — do not attach anything on the outside. Bulk shipments should be clearly marked as to how many parcels are included. PARCELS SHOULD ARRIVE IN MONTREAL OR VANCOUVER BY DECEMBER 1.

### Mailing instructions

**By mail:** (the costliest way) send parcel(s) to: Rev. H. Uittenbosch, c/o The Seafarers Center, 201 Rue De La Commune Ouest, Montreal, Quebec H2Y 2C9. Parcels can also be shipped to: Rev. J.E.F. Dresselhuys, 7449 Kerr St., Vancouver, B.C. V5S 3E3.

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# Education

Margaret Griffioen, page editor

## Canadian hockey -- in Iowa?

### Ron DeBoer

Basketball, baseball and football. Those are the sports that seem to dominate intercollegiate athletics in the United States. Sports reports are seen in the headlines of every major newspaper and heard in the coffee shops in most towns — large and small. People cram campus stadiums and gymnasiums, joining the cheerleaders, pep bands and the throngs of other fans in rooting for their favourite college teams.

Athletics at Dordt College, in Sioux Center Iowa, are no different. Or are they? One area of the athletic scene at Dordt is unique. Dordt, unlike other colleges in northwest Iowa, has its own hockey team, The Blades. That's impressive in itself when you consider most students attending the school are born with a basketball in one hand and a baseball mit on the other. But consider also the fact that every member of the Blades, with the exception of one, comes from Canada. They are 15 young men who have crossed the border to play hockey and study at a Christian college in the United States.

### Much time on the road

Each September, the Dordt Blades hold their annual try-outs, preparing for a 25-30 game season. The Blades do not play in a league due to the fact that there are no teams nearby to compete against. Since there is no hockey rink in Sioux Center, the Blades practice only once a week — nearly 50 miles from the campus. Their closest competition is also an hour away from Dordt which means that players spend most of their winter weekends travelling.

Each January, the team embarks on a 12-day tour of one of the Canadian provinces. The tour serves as a public relations channel for the college in encouraging Canadian students to attend Dordt. This year the Blades will be touring British Columbia, playing various teams in and around Abbotsford.

### Self-supporting

The team receives some funding from the college for such trips, but any extra money that is needed has to be raised



Back row: (from left to right) Dave VanderStelt, Manager; Jeff Alberts, Calgary, Alberta; Joel Kamp, Bloomington, Minnesota; Mark Wolters, Calgary, Alberta; Dan Talstra, Terrace, B.C.; Wayne Dykstra, Winnipeg, Manitoba; Pete Zwiers, Prince George, B.C.; Doug Wiersma, Chatham, Ontario. Front row: (left to right) Tony Bosch, Regina, Saskatchewan; Dave Tilstra, Smithville, Ontario; Ron DeBoer, Chatham, Ontario; James Koetsier, Listowel, Ontario; Ed Groot, Smithers, B.C.; Ken Groot, Smithers, B.C.; Phil Minderhoud, Winnipeg, Manitoba.

by team members. This may mean working for area farmers or raking leaves for residents of Sioux Center.

The club is organized and run solely by the students who come from as far as Vancouver and Ottawa to play. The commitment of team members is an integral component in making the hockey club function successfully. The

Blades are also committed to Christian education, which they get plenty of at Dordt. Many of the players have the opportunity to attend secular colleges and universities in Canada but choose Dordt instead because of this deep commitment to study in specialized subject areas taught from a Christian perspective.

With the birth and growth of

Redeemer College, Canadian enrolment at Dordt has been decreasing lately. The players hope that someday hockey will become as popular in the United States as it is in Canada, and that Americans will become a part of the hockey program so that the Dordt Blades will continue to exist in the years to come.

## Calvin College strives to serve ethnic community

### Margaret Griffioen

GRAND RAPIDS, MI — By the year 2000 almost 40 per cent of high school graduates will be students of ethnic-minority backgrounds, according to a news release from Calvin College.

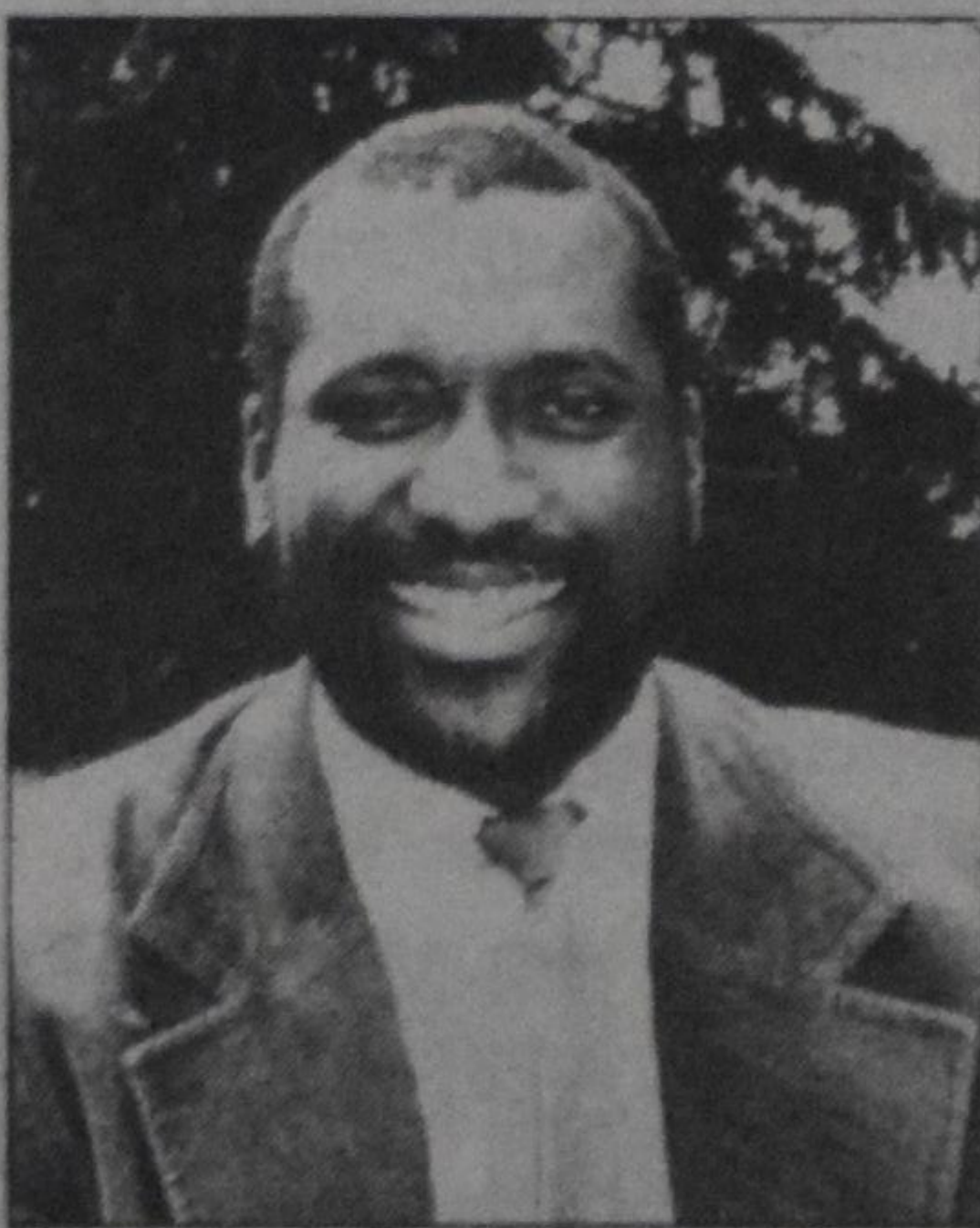
The college has developed a plan designed to attract more ethnic-minority students, faculty and staff. Anticipating an increase from two to 15 per cent of ethnic-minority representation on campus by the year 2003-04, two new staff have been hired to reach into this growing community.

### New admissions counsellor

Michael White has been appointed as ethnic-minority admissions counsellor. White will recruit ethnic-minority students, familiarize himself with ethnic-minority churches,

organizations and other key contacts.

White is a native of Chicago and graduate of Trinity Christian College (B.A. in sociology). He has served at an inner-city Christian camp and as a youth worker supervisor at Wedgewood Acres Christian Youth Homes in Grand Rapids.



Mike White

Photo: Calvin College



Eric Williams

Photo: Calvin College

### Academic Achievement Program

Along with White, Calvin has hired Eric Williams as director of the new Academic Achievement Program (AAC) and as ethnic-minority student adviser.

A six-week summer program, AAC will be held at Calvin with nation-wide recruitment of up to 50 high school students per year. The students will attend classes,

study-skill workshops, cultural events and other activities. The program also allows students to earn money while working at a part-time campus job and those who decide to attend Calvin after high school will be eligible for a scholarship of up to \$1,500.

Williams is a graduate of Oakland University in Michigan and has served as their admissions adviser. He has also completed one and a half years towards a master's degree in religious education from Grand Rapids Baptist Seminary. Presently he is working on his master's in public administration at Oakland University.

**Students and Teachers are encouraged to send in material for the Education Page. Help Calvinist Contact make this YOUR page!**

### Bagged lunches — no longer boring

Variety in the selection of foods will eliminate the boredom of bagged lunches.

Try different sandwiches like peanut butter with shredded carrot or alfalfa sprouts. Grate cheese, add crushed pineapple or chopped nuts. Cottage cheese and sliced fruit, tuna or cubed meat and celery, fill a pita pocket nicely. Choose from the variety of breads and buns on the market. Even the same filling will seem different in a bun instead of bread. Remember the importance of last night's leftovers — a drumstick, pork chop, or sausage served with a bun or bagel or sliced cold meatloaf in a sandwich are interesting alternatives.

Foods such as soft drinks, doughnuts, cakes, chips, candy, fruit roll-ups, chocolate or granola bars, usually called "extras," are best left out of bagged lunches. Children often eat these first, filling themselves up leaving little appetite or time for the real "lunch." Nuts, seeds, vegetable sticks, fruit, muffins, yogurt, cheese or boxed juices are better "treats." These provide nutrients necessary for health while the "extras" are high sources of sugars and fats and little else. Whatever you choose, each lunch should contain foods from each of the four food groups as outlined in Canada's Food Guide.

From: West Edmonton Christian School Newsletter, October 2, 1986.

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# Shapiro, one year later (3)

## The commission's assessment of the argument

*This article is part of a series designed to foster reflection and discussion concerning the report of the Commission on Private Schools in Ontario, commonly referred to as the "Shapiro Report." The first article traced the Report's background and sketched some initial responses to the Report. The second article examined Shapiro's basic perspective on the purposes of education.)*

### Arguments pro and con

Our review of the Shapiro Report's basic vision for education in the preceding article revealed the commission's bias in favour of a single, government-operated school system. In light of this preference, we might expect Shapiro to take a fairly negative stance toward independent schools. But in actual fact, his report represents a significant move in the opposite direction. Shapiro recommends that the Ontario government give much greater recognition to independent schools. And he recommends full provincial operational funding for independent schools which meet certain conditions. Shapiro's sympathetic treatment of independent school issues has been enough to stimulate strong concern among single-minded advocates of the "preserve public education" creed.

Why did Shapiro, himself a strong public school advocate, adopt a position which is quite supportive of independent schools? It is helpful to look at his report's treatment of the major arguments for and against the funding of independent schools.

In Shapiro's judgment, the briefs submitted to him by independent school supporters reveal three major arguments in favour of funding. The first, asserts that parents have a prior right to choose the kind of education they believe their children should receive. On this view, the state's job is to help create conditions which make such choices possible by, for example, distributing education tax funds to all *bona fide* schools, whether government-operated or independent.

The second argument asserts that the Ontario government's present policy is discriminatory. To fund Roman Catholic schools while denying funding to other schools which openly declare their religious identity is unfair.

Finally, the third argument concerns "double taxation"; independent school parents carry the inequitable burden of paying independent school costs on top of their share of the education taxes which support public schools.

Those who oppose independent school funding also employ three main arguments, says Shapiro. The first argument focuses on the present shortage of funds for education in general. How can

the government commit itself to spending money on "private" schools at a time when public education is already under-funded?

The second argument claims that serious social fragmentation will occur if independent schools flourish. Children will be isolated into homogeneous groups, and will lose the "common acculturation" experience provided by public schools. This can only lead to prejudice and intolerance toward people who are different.

The third line of argument addresses the matter of educational equality.

If independent schools get financial support, they will skim off the cream of the educational crop. As larger

### Weighing the arguments, pro

Shapiro's response to all these arguments reveals a lot about his own orientation and serves as a key to understanding his proposals. With respect to the views in favour of funding, he rejects the complaint about "double taxation" as having no real merit. Shapiro suggests that the argument confuses an education tax with a tuition bill. The education tax is not a bill for services; it is a general levy "in support of what society has identified as a common good, i.e., the public school." Citizens can't opt out of such a tax, just as they can't opt out of paying taxes that support provincial parks simply because they never visit parks.

Shapiro's assessment of the "double taxation" argument seems to miss an important point, however. He rightly asserts that education taxes are

that only the one public system is entitled to everyone's education tax dollars, while all other educational choices are optional.

Shapiro is a bit more impressed with the argument about the parental right to educational choice. However, he very clearly assesses this argument in terms of his own assumptions. As we have seen earlier, Shapiro believes that the state has the right to establish schools, and that the state must protect the right of children to a good education. So Shapiro denies that educational choice is a *prior* right of *parents*. Rather, Shapiro asserts that providing for parental choice is a "desirable objective" because in a democratic society choice "is of considerable value for its own sake." And the desirability of parental choice must be measured against the competing claims of other social policies and goals (such as educational equality).

The argument that the present educational system discriminates against non-Roman Catholics is very strong in Shapiro's judgment, both from a moral and a legal point of view. He clearly asserts that whatever educational options are available to Roman Catholics should also be available to other communities, whether those communities are religiously defined or not. The "discrimination" argument, by itself, is strong enough to convince Shapiro that something needs to be done about independent school funding. Otherwise the democratic principle of equal treatment for all will continue to be violated, and confidence in our democracy will be eroded. Only very strong arguments proving that the public interest would be better served by not funding independent schools could override the need to end the present discriminatory policy.

It is significant that Shapiro is least impressed with the two arguments most commonly used by independent school supporters, i.e., parents' rights and double taxation. Independent schoolers usually see these issues as matters of principle. The argument

Shapiro finds most convincing (as a matter of principle) has been less used by independent schoolers.

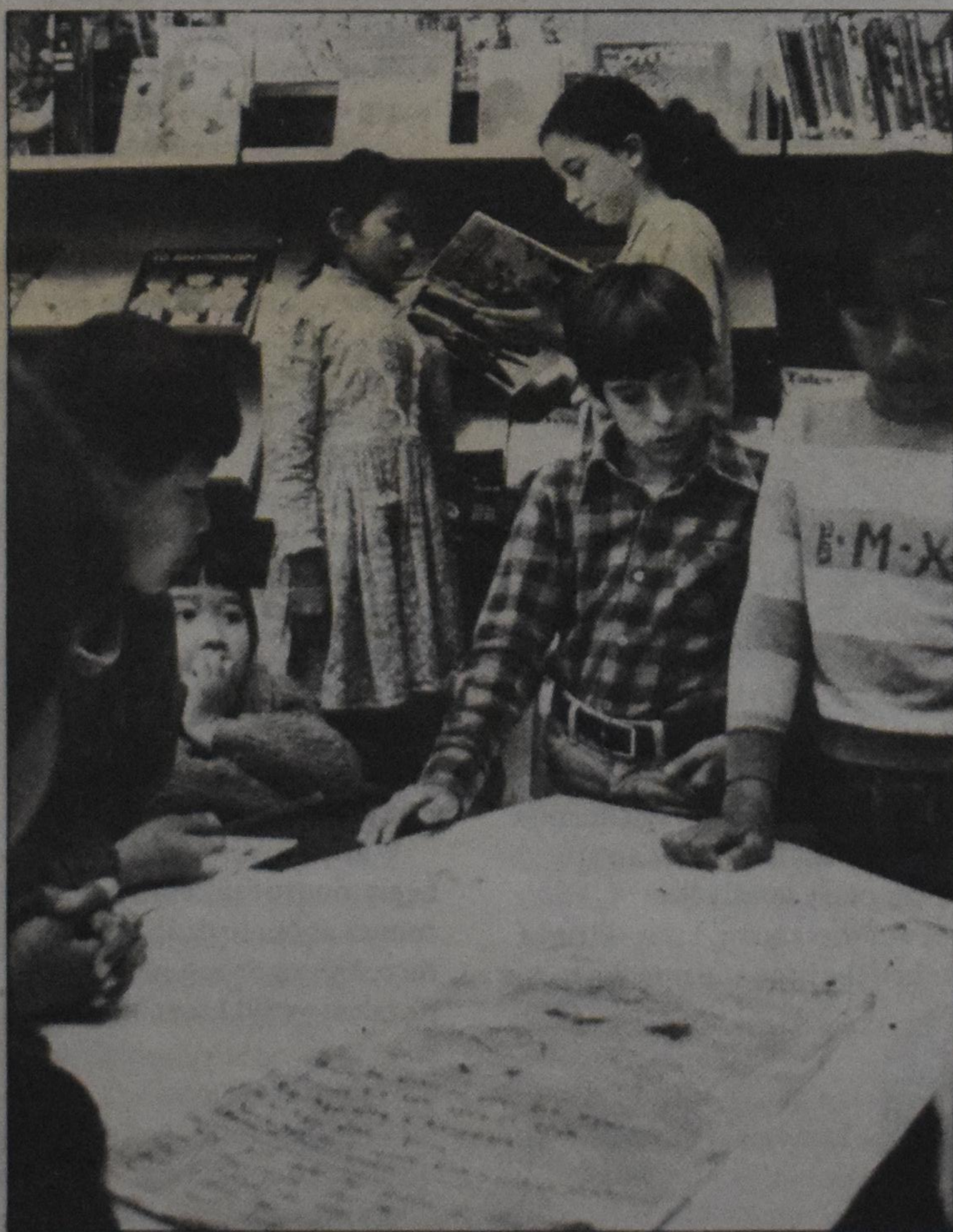
### Weighing the arguments, con

Shapiro also makes some clear judgments about the three common arguments against funding for independent schools. In his view, the idea that the government doesn't have the necessary financial resources for such funding has "little merit." Shapiro agrees that public (and separate) schools "should be the priority public investment in education," and he accepts the fact that these schools are currently underfunded. However, he counters that independent school funding would represent only a drop in the bucket of educational spending. Furthermore, suggests Shapiro, if we had to wait until the public school community felt it was sufficiently funded before trying new initiatives, we'd be waiting forever.

As might be expected, Shapiro finds much more merit in the social fragmentation argument against support for independent schools. As indicated in the previous article, Shapiro believes that society's well-being requires that its youth have a "common acculturation experience," and he thinks public schools are in a unique position to offer such an experience in a "non-commercial" setting. If more and more independent schools flourish, this common experience will be lost. The important principle of tolerance enters the picture here as well.

The strongest argument against independent school funding, Shapiro maintains, is the one concerning equality of educational opportunity. Public schools have historically acted as a kind of social mobility ladder for all. Independent schools are, by definition, schools in which parents seek some "individual benefit"; i.e., they seek to get something particular or unique for their children, something which is not necessarily "for all." Funding independent schools could easily increase

Continued on page 12 ...



*"Shapiro believes that the state has the right to establish schools, and that the state must protect the right of children to a good education."*

segments of the public devote more and more time and energy to attaining their essentially private educational goals through independent schools, support for public education will fail. The public system will end up catering to the offspring of people who cannot or will not get involved in this way. The result will be a "two-tier" system which denies equal educational opportunity to the public school tier.

a general levy, not a tuition bill. But that's not the real issue. Independent school parents are not trying to opt out. Rather, they object to the very thing which Shapiro assumes, namely, that the "common good" which education taxes support is the *one* public school system. Independent school supporters want to see this "common good" redefined into a more pluralistic concept, so that it is no longer assumed

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## Story

# Search me, O God

Evelyn Witter

Our lives after 20 years of marriage, instead of becoming easier as we had anticipated, seemed to be getting harder all the time. Because labour costs had gone up my husband tried to run our big farm with little or no help. The demands and needs of the children as they progressed to the higher grades became greater. My aged ailing mother, who made her home with us, needed more and more nursing care.

Through these days, my only satisfaction was to blame everyone else for the tensions that were pulling at my life. I took pity-full view of the fact that Bill, my husband, was so busy with his work that he couldn't give me a little lift with mine.

### Where was my family?

"If Bill would rent out part of the land, he could help me with all the work around here," I often grumbled. Or, I'd tell myself miserably, "If he weren't so fussy about whom he hired, he wouldn't be worn out all the time. He could find some kind of help if he wanted to badly enough. He just doesn't care about helping me!"

Through these days the fact that the children didn't take me into their confidence disturbed me. But I put the blame wholly on them.

It infuriated me, for example, when I found a list of our friends' names on Jim's desk while I was dusting. It was a list of guests, I read, for Dad's surprise birthday party. Why hadn't he talked to me about this party? How selfish and inconsiderate of him, I thought.

The next day, as I passed Louise's room, I heard her reciting. I poked my nose in the door and with real interest asked, "What are you reading, dear?"

"Oh, I don't want to bother

you, Mom," she said apologetically. "I've been thinking I might try out for a part in the play my class is going to perform at the high school."

"Why didn't you tell me? I could give you cues or something," I said.

She smiled as I shut the door and mumbled to myself about how they were both all wrapped up in themselves.

When Mother's bell rang more often than I wanted it to and took me away right in the middle of kneading dough or just when a telephone conversation was getting interesting, my "blaming" mood knew no bounds.

I'd tell myself, "If she were more considerate, she'd think of everything she wanted at one time. After all, she has nothing to do but lie there and think up what she wants next!"

### I thought I was right

As I look back now, the surprising thing to me is through all this period I thought I was living according to God's Word. Didn't I attend church regularly? Didn't I tithe? Didn't I do my share in the women's society? The answers were "yes," and so I was content to think I was being a good Christian.

A year or more of confusing, tiresome, and burdensome living for me, stretched on. Then there was one particularly wearisome day that I remember well. My demanding family finally went to bed, and I wanted to retire too. But my frayed out nerves refused to let sleep come. I wandered aimlessly around the darkened house wishing for rest. I couldn't relax enough to try to lie down. In the living room the lone light shone on the Bible lying on the table. It was a beckoning light.

My eyes fell on this prayer: "Search me, O God, and know my heart; try me, and know my

thoughts; and see if there be any wicked way in me."

The full realization of the meaning of the words flooded my mind like the pin points of lights from distant stars as I stood alone, quiet and in need.

There in my own living room I realized that when God searched my thoughts he found ugliness. He found that I was not getting along with others because I was not getting along with myself. I knew what I had to do! I had to put my thinking in order.

### Taking a personal inventory

That was the beginning of my learning to live with myself. When I first started to look — to really search myself, to discover what kind of person I was inside — what I saw was not pretty. It was not easy to take inventory of my inner thoughts.

I remember the time I snubbed Christine, my friend of many years, her son making the honour roll, while mine missed that mark by a good margin. I was jealous of Christine's happiness and in her son's accomplishment.

I was sometimes stubborn and unreasonable. I knew that. I would not allow Bill to hire help for me. It wasn't only the money, which I claimed it was. It was that I didn't want to share my domain with any woman.

Many times I spoke out of ignorance. I remember the scene my daughter and I had because I wouldn't let her stay overnight at a new friend's house. The people had just moved into town and I didn't know them. I should not have let the ignorance about these people prevent my daughter from forming a new friendship. I found out later what an exemplary family the newcomers were. I should have taken the time and interest to

get to know them.

Often I was too opinionated. Imagine cancelling our subscription to a favourite magazine because one article went contrary to my opinion! The family protested, but I was firm. I had my opinions, I told them. I didn't miss the knowing glances my children exchanged. Instead of taking the hint, I felt more isolated by their camaraderie.

Maybe their good feelings emphasized my guilt. I knew I was talking without really listening to what the other person had to say. I knew I was dictating to my loved ones without really consulting their wishes. I sensed that they wanted to go to Grandma's for Easter; I went ahead and planned for Easter dinner at our house expecting they would all fall in with my plans without so much as a whimper. They did.

### A cleansing process began

But I wasn't happy. I wasn't happy because I was beginning to see the bad points within me. Once I confessed my weaknesses to myself a change began to take place. My thoughts were like clouds of witnesses to my unhappy mind.

I thought of my favourite part of a Psalm. There it said, "Cleanse Thou me from secret faults."

Had not God given us the joy of knowing we could become better people?

Did it not say in Matthew, "Ask, and it shall be given to you; seek and ye shall find; knock and it shall be opened unto you?"

Hadn't I heard our pastor say time and time again that we must all work out our own salvation.

With these thoughts I was beginning to feel less like a sick runner about to drop out of the race. I knew to conquer my physical world I first had to

conquer the one within me.

The self-pity, self-centredness and disregard for others had starved my soul. Through prayer and meditation I was seeing clearly that giving of one's self, feeling sympathy toward others and trying for understanding were like bread to the soul.

"I saw a new heaven and a new earth!" (Revelation 21:1)

I let Christ enter my heart. And when I did, joy and hope and love for my fellow man came sweetly and softly into my consciousness.

### Family life was renewed

As time went on Bill and I began to talk together about our work and found that we could help each other by co-operating on certain jobs.

The children began to respond to my uncomplaining relationship with them and to the deep love they felt I had for them. They no longer eluded me, but sought me out for confidences.

Louise came down early for breakfast to ask my opinion about which was most important, the French Club or Chorus. We talked while I scrambled eggs and she set the table. Together we figured out how she could have both by shifting her Art period. I would talk to the teacher. I was sure she would co-operate. (And she did.) Louise's smile was broad and her eyes sparkled with appreciation.

Jim drew me aside one day to tell me he applied for a job as bag boy at a local grocery. Would I intercede for him to get Dad's approval? (I did.)

Jim told me, "You're great Mom. It's nice to be able to have a Mom a guy can depend on to help him out when he needs it."

Mother's attitude toward her illness changed, too, when she was exposed to genuine interest in her welfare. I made a list of what I was doing each day. She tried to call me when I was least busy.

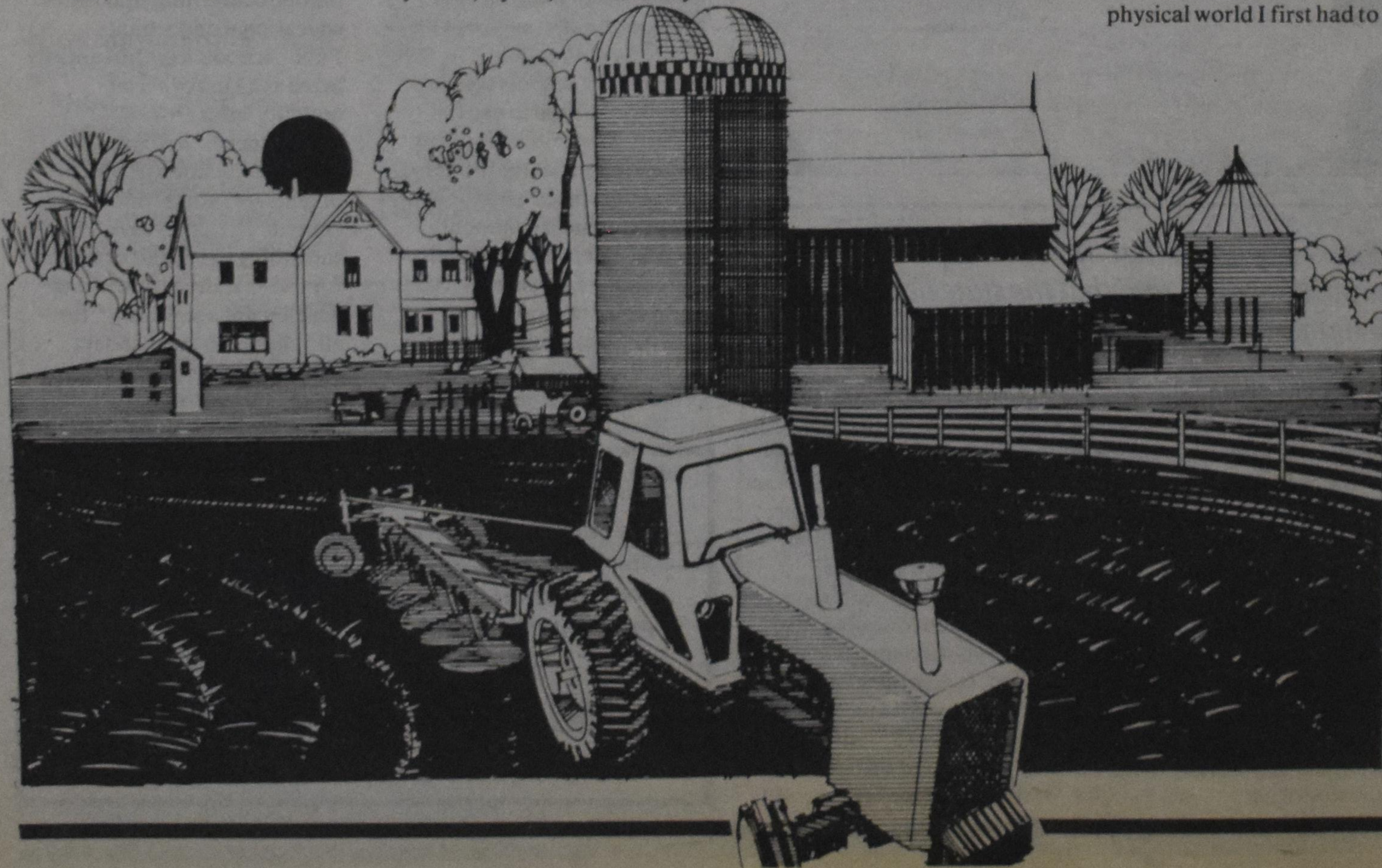
I found out that one of the women in church did bedside reading. I called her. She came three times a week to read to Mother.

Mother looked forward to her visits and the discussions of the book.

How much easier she was to care for!

"Search me, O God, and know my heart. Try me, and know my thoughts; and see if there be any wicked way in me." Then release me of it, and let goodness and mercy take its place.

*Evelyn Witter is a freelance writer from Milan, Illinois.*





## Issue

# Casting your bread upon the waters

*An essay on the question of free trade*

### Ed Vanderkloet

The current free trade debate did not suddenly fall out of the sky last year. Already in 1891, Sir Wilfred Laurier lost an election over the issue of trade reciprocity with the United States. When Laurier won the election five years later in 1896, he was unable to implement his free trade ideas throughout the many years he was in office. And in 1911 his Liberal government fell, again over the issue of trade reciprocity with the U.S.

Laurier was aware that the small Canadian home market, spread over enormous distances, could not sustain a healthy industrial development within the country, and that trade with faraway Britain was inadequate and too expensive to fill the gap. Our natural trading partner was the U.S. next door with its enormous market. But Laurier lost to the protectionist forces and the pro-British sentiments of his days.

### Rampant protectionism

The First World War and its aftermath was devastating to European and to Canadian trade. Nation after nation erected impenetrable barriers in desperate efforts to protect themselves against foreign competition. As Sir Roy Denman, head of the European Common Market delegation in Washington said recently; "Expanding world trade in such conditions was like swimming in a lake choked with weeds." Valiant efforts to open up trade at the League of Nations in Geneva were all in vain. The nations doggedly stuck to their protectionist course.

The price exacted by the Depression and the Second World War on world trade was staggering. It forced the West into entirely new directions. In 1947, 23 nations including Canada signed the first General Agreement on Trade and Tariffs (GATT) in which each nation pledged to reduce its trade barriers on a broad range of goods and materials. Since that time GATT has regularly renegotiated (especially in the Kennedy Round of the 1960s and the Tokyo Round of the 1970s). Also, more and more nations joined GATT so that today almost a hundred nations are now members.

### Mother England joined another family

In 1951 the European Coal and Steel community was formed and this paved the way to the establishment in 1957 of the European Common Market. The results were astounding. Between 1955 and

1975 European productivity and prosperity rose dramatically.

Until about 15 years ago, Canada (which is forced to be an exporting nation) exported about 55 per cent of its products and raw materials to the U.S. That was to be expected since the U.S. has a very large market and is next door. Yet, a significant part of our exports went to Europe, especially Britain. But in 1973 Britain entered the European Common Market. This meant the end of the traditional special ties with the motherland. "Mother" could no longer be counted on, she had joined another family.

The results were spectacular. In 1964 Britain accounted for 17.5 per cent of our exports; today this figure has dropped to 2.2 per cent. All of Western Europe accounted for 20.7 per cent of our exports, today it is only 6.2 per cent.

### Non-tariff barriers hurt

It is true that GATT greatly loosened up trade relationships but this only applied to tariffs and quotas. But GATT has not stopped the erection of new, so-called non-tariff barriers (NTBs).

Non-tariff barriers are the great obstacles today that constitute the rise of the new protectionism and severely threaten world trade. Also our trade with the United States. The U.S. is our main trading partner. No less than 76 per cent of all our exports go to the U.S. We depend heavily on export south of our border.

How come we do not increase our trade with other parts of the world? Why don't we strengthen our commercial ties with Europe, Japan, the Third World? Europe doesn't want more trade with Canada. In fact, it has attempted to place obstacles against Canadian exports by several NTBs. Canadian meat, for example, was hindered from entering Europe due to a phony charge that Canadian meat-packing plants were not sanitary enough. Japan, although it too is bound by the GATT rules, remains largely a closed market for the simple reason that Japanese consumers almost always stick to buying their own products. Except, of course, raw materials and luxury cars.

Most African countries are associated with the EEC and are defacto part of the European trade bloc. Most Latin American countries are so overburdened with foreign debts that to export to them is the same as a free transfer of resources, either in the form of direct foreign aid or through subsidized credit conditions which amounts to the same

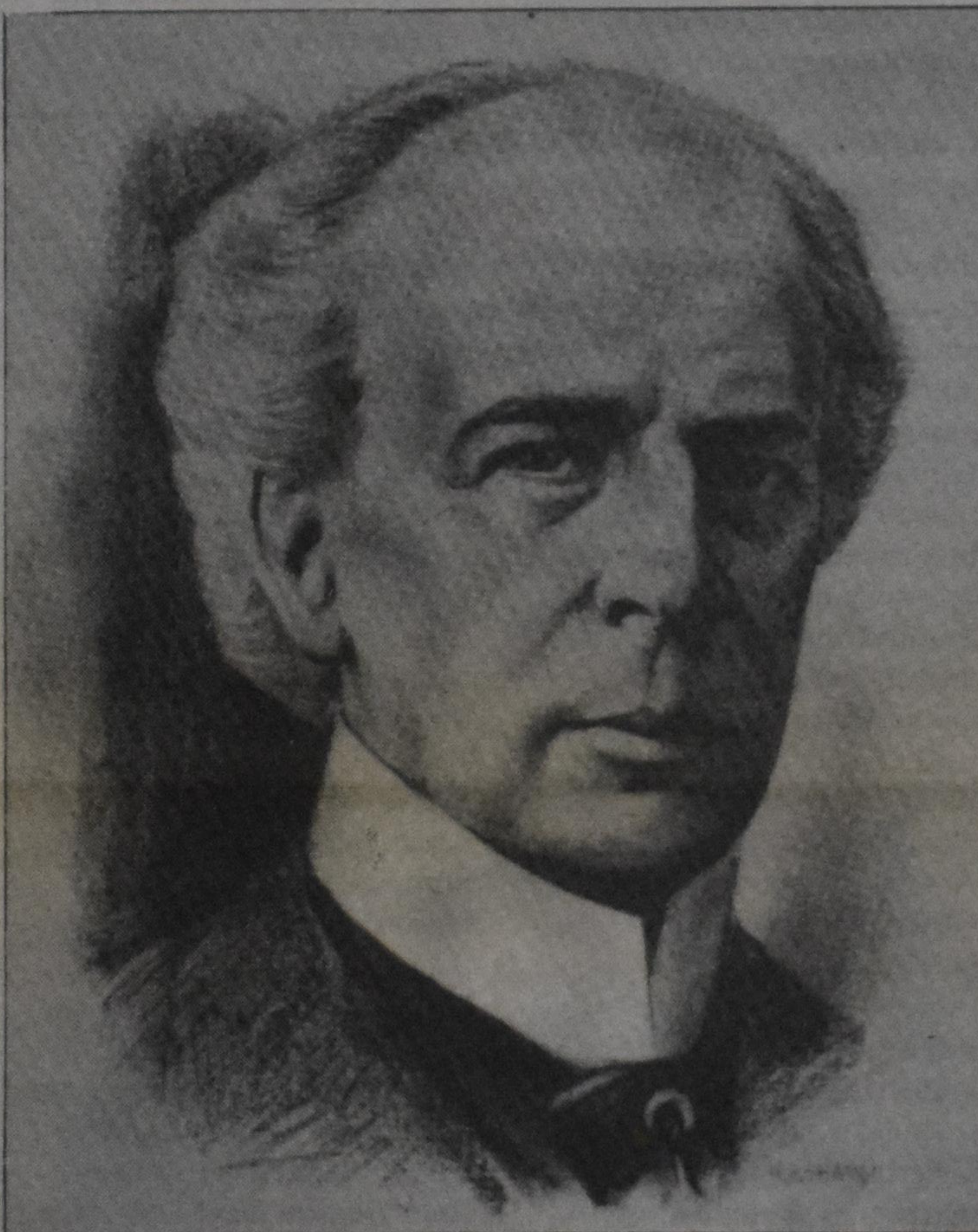
thing. Several Canadian companies owe their success in these markets to subsidies and gifts that Canadian taxpayers have offered such countries. For the long term, an industrial policy cannot be based on international philanthropy, however favourable such actions may be for other reasons.

### Up against efficiency and subsidy

In addition to all this, Canada is up against two major problems. The first is that the flourishing nations in the Pacific Rim, the so-called five

the problem Canadian, Australian and Argentinian farmers have when they cannot sell their products on world markets.

Many European industries are also state-subsidized; many others are state-owned. American companies complain justly that this constitutes unfair competition and violates the spirit of GATT, namely the advancement of free world trade. The angry mood in the U.S. against foreign producers has also spilled over in calls for restrictions on Canadian products, especially lumber, steel, fish and meat. We have



*"Already in 1891, Sir Wilfred Laurier lost an election over the issue of trade reciprocity with the United States. When [he] won ... in 1896, he was unable to implement his free trade ideas .... In 1911 his Liberal government fell, again over the issue of trade reciprocity with the U.S."*

dragons (Japan, Hong Kong, South Korea, Taiwan and Singapore) outproduce us. Partly this results from lower wages paid there (or perhaps too high wages paid here) and from these countries' ability to work harder and more efficiently.

The second reason is something we can do little about. It is the fact that other nations, especially, Europe, very heavily subsidize their industries and agriculture. About 70 per cent of the entire budget of the EEC goes to farm subsidies with the result that European farmers produce enormous quantities resulting in colossal surpluses. The wheat surplus is so large that European wheat is flooding the world market. This prompted the U.S. to also subsidize their wheat and this is at the root of

already seen what this has done to our shakes and shingles trade dispute earlier this year. The sudden restrictions led to an almost immediate layoff of 4,000 B.C. workers.

Protectionist sentiments in the U.S. are growing stronger by the day and there are more than 300 bills before Congress aimed at curbing foreign imports. The unusually strong American dollar makes it difficult for American enterprises to compete with imports with the result that their trade deficit has risen to almost \$200-billion. Under heavy pressure from their constituents, members of Congress are clamouring for protectionist measures, against imports from Europe, the Pacific Rim countries and also from Canada. The current dispute over the imports of

Canadian softwood lumber is a good example.

### Secure access needed

It is the rising tide of protectionism in a rapidly shrinking world that has renewed the debate in Canada about free trade with the U.S.

The uncertainty about access to markets south of the border does not stimulate a vigorous pursuit in Canada of industrial development. To quote the Macdonald Report again, "Even if access is not actually withdrawn, insecurity imposes costs .... Only if our access is secure, will firms be willing to make the necessary long-term investments in plants, technology and human resources that are needed to fully secure those gains which accompany access to a larger market."

Furthermore, the Macdonald Report points out that guaranteed access to the American market (a market that is 10 times the size of ours) will make Canadian industry more cost efficient by enabling it to greatly expand its production capacity. Economies of scale are crucially important. As one example, the Commissioners cite the Auto Pact which made it possible in the space of 16 years (1965-1981) for the Canadian automotive industry to increase its exports more than 12-fold. Says the Report, "By becoming more competitive with American firms, Canadian manufacturers would also increase their ability to survive in a more competitive, global environment. Ultimately, it is only by creating a more competitive domestic economy that Canada will be able to produce the additional jobs needed to reduce unemployment."

### Opposition to free trade

The reaction against free trade with the United States has, since the release of the Macdonald Report, been loud and vehement. The opposition is roughly divided into two groups. There are the hardcore nationalists, many of whom are known for their anti-Americanism. This group is particularly strong in the NDP. Others, however, are legitimately concerned about the future of Canada as a cultural entity and fear that economic union with the U.S. will threaten our independence and identity as a nation.

The first group, in which ultra left-wing elements prevail, is largely guided by propaganda and by unrealistic ideas about the economy. The NDP-supporting mainline

Continued on page 12 ...



# Casting your bread upon the waters

... continued from page 11. trade unions in the Canadian Labour Congress and the provincial federations of labour indulge in plain scare-mongering by spreading tales about the imminent demise of our unemployment insurance system, our medicare plans, etc. This is sheer propaganda. So is the campaign designed to convince Canadians that our film and TV industry will be swamped by American products if there is unimpeded access to our markets. Such scenarios are scare tactics seeking to whip up unfounded fears.

The NDPers favour Canadian isolationism by propagating self-reliance, import replacement and "buy Canadian" programs. Such a nationalistic stance (strange, to say the least, for socialists who always support international solidarity) has a popular ring to it, but it is a cheap, superficial appeal that ignores the economic difficulties created by our small home market (spread over thousands of miles).

It is simply incomprehensible that the Canadian Centre for Policy Alternatives recommends "a tough regime of protectionism and controls in the Canadian economy to increase self-reliance," and calls for "... new import controls, price controls, foreign exchange controls and public ownership of key corporations in major industries." (*The Toronto Star*, Dec. 11, 1985) Such language betrays an astonishing lack of understanding about economic realities and an alarming surplus of demagogic bombast. Perhaps the explanation lies in the fact that the study was written by Mr. Jim Turk, research director of the

communist-oriented United Electrical, Radio and Machine Workers Union.

## Valid concerns

This does not mean, however, that those who fear that free(r) trade with our southern neighbour threatens our existence as a sovereign nation have no good reasons for their concerns. Professor Abraham Rotstein of the University of Toronto has written an excellent article on the subject in *The Toronto Star* (September 13, 1985), warning that entering into negotiation of free trade with the Americans is walking into a minefield of different understandings about what constitutes government subsidies to industry.

Rotstein predicts that it will be next to impossible to persuade the U.S. that our industrial programs, regional development schemes, research and development incentives, marketing boards, stumpage charges on crown lands, etc., are hands-off territory, and that no U.S. company should be allowed to take countervail or anti-dumping measures against Canadian firms. These warnings should not be ignored. The recent decision by B.C. Premier Bill Vander Zalm to increase stumpage fees illustrates the power of American firms in this respect, although they probably had a good case to argue.

Nevertheless, we cannot live side by side with the largest industrial nation on earth in splendid isolation or in uncertainty about access to its markets. If Canada wants to continue its development as a modern state it must compete with the rest of the world. For its very existence, Canada depends on vigorous foreign trade.

## Three forms of co-operation

But the close proximity to the U.S. with a population almost 10 times our own poses risks as well. The danger is real that we become Americanized. The Macdonald Report shows awareness of this threat. It states that closer economic ties with the U.S. can take one of three forms.

**1) A Common Market:** This would call for almost complete integration in which Canada can only maintain political sovereignty and independence

*"To negotiate a free trade agreement that maintains our cultural, social and economic independence is an extremely tough assignment."*

in the formal sense of the word, but in which virtually all economic and social decision making would have to be done jointly. The Report bluntly rejects this option.

**2) A Customs Union:** Here too the integration of economic policies would be so complete that Canada would not be allowed to "reduce protection against third countries unless it could persuade the United States to take the same action." Because of the unequal size of the two economies the American influence would be preponderant and for this reason the Report dismisses this alternative as well.

**3) A Free-Trade Area:** In such an area each country may impose its own restrictions and movements of capital and labour between the partner-countries. All that a free-trade agreement guarantees is that for the most part, goods and services originating in a member country may enter the other country free of tariff and non-tariff restrictions.

According to the Report, "any less broadly encompassing form of agreement threatens to leave Canadian investors and employees handicapped by the constraints of a relatively limited domestic market. Any more comprehensive arrangement is unacceptable because of the constraints it would place on Canada's ability to pursue its own social and economic policies."

## Cast your bread upon the waters

There can be no doubt that

To negotiate a free trade agreement that maintains our cultural, social and economic independence is an extremely tough assignment. We should have no illusions about a quick and easy deal. One immediate consequence will be that our provincial governments scrap as quickly as possible the barriers now existing between the provinces. Shortsighted policies such as "Buy Quebec, Buy Ontario," etc. must go.

Ecclesiastes 11 says, "Cast your bread upon the waters and you will find it again after many days." (or as the NEB puts it, "Send your grain across the seas, and in time you will get a return.") No, it's not a proof text for free trade with the United States of America. But the explanatory note about this text in the New International Version Study Bible has this to say: "Be adventurous, like those who accept the risks and reap the benefits of seaborne trade. Do not always play it safe."

It seems to me that in the current free trade dispute a more appropriate admonition can hardly be found.

Ed Vanderkloet is Executive Secretary of the Christian Labour Association. The above article is an abbreviated version of his speech given at the October 4 conference on the Macdonald Royal Commission Report held in Brampton, Ontario.

## Shapiro, one year later

... continued from page 9. these "individual benefits" at the very high social cost of creating a disadvantage for others. And this must not happen in a society that holds to the principle of equal opportunity.

## Shapiro's dilemma

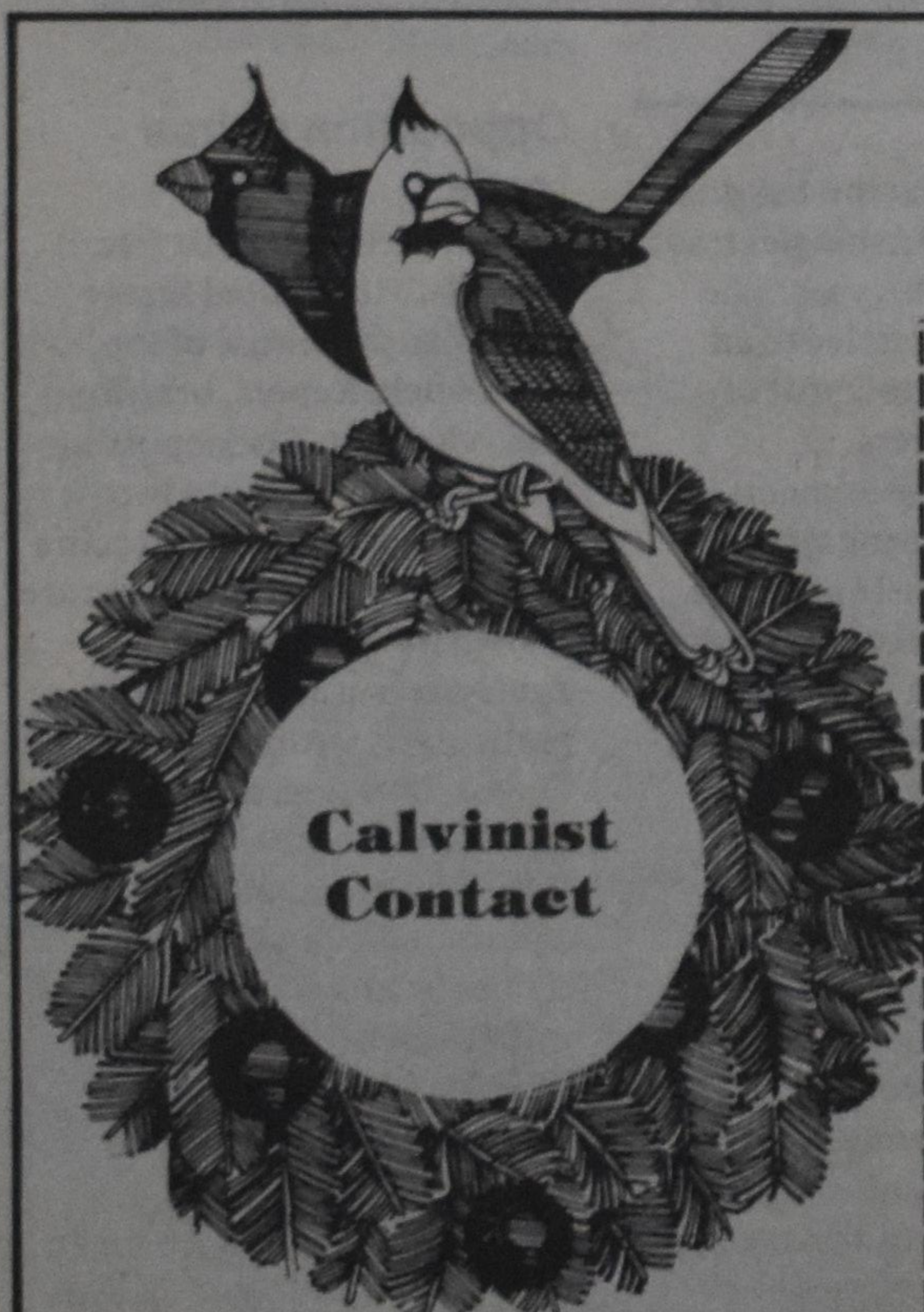
Our review of the Commission's assessment of the arguments reveals the contours of Shapiro's dilemma. Having looked at both sides of the funding issue, Shapiro finds himself faced with two sets of persuasive but conflicting arguments. On the one hand, he recognizes the value of providing increased parental choice and the need to address the problem of discrimination.

On the other hand, he sees the importance of avoiding social fragmentation and of fostering equality of educational opportunity. Both sides of the argument have validity, in Shapiro's view. In this sense, there is no "absolute answer." And neither side is about to convince the other; a social consensus on the independent school issue is out of reach. The problem can't be solved by letting the public school majority impose its will

on the independent school minority, because there are matters of genuine principle at stake on both sides. Furthermore, a majority solution would not be in the public interest since it might cause independent schoolers to lose confidence in the democratic process and principles.

The problem facing Shapiro is finding a solution to this dilemma, a solution which takes all the valid considerations into account. This prickly problem provides the backdrop for his specific recommendations on the governance and funding of independent schools. In the next article, we will look at some key aspects of Shapiro's proposed solutions, and develop a Christian assessment.

Harry Fernhout is Senior Member in Philosophy of Education at the Institute for Christian Studies, Toronto, Ontario.



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Feature

Too much in a hurry for courtesy

Kenneth Bagnell

There are times when I think that the age of courtesy is in such steep decline that any man caught being well mannered, no matter how well intentioned, runs the danger of being hauled before the tribunal of what is in and what is out, where he may well be told to mend his style or risk being publicly named a wimp.

Yesterday, for example, while I was on a streetcar, a man stood up to give his seat to someone needing it and, he seemed to feel so awkward — as if he had done something demanding immediate explanation — that he started mumbling to the man next to him that, after all, he was getting out at the next stop. What we have come to call common courtesy, if not altogether rejected, seems to have been pushed to the edge of life — a custom practised by people unable to shake the past with its Victorian values, so many of which are no longer worthwhile.

Discourtesy is a regular performance

Often when the subject of courtesy comes up, someone begins decrying the young, something I'm sure has been going on for most of this century, as each generation finds fault with the next. But it is not the young — not just the young anyway. Consider, for instance, the streets, which, given the attitude of innumerable people — motorists, cyclists, motorcyclists and pedestrians — have become almost a stage on which discourtesy is a regular performance. A man I know, who is head of a traffic department in a large police department, claims that no single group is responsible for the discourtesies of the street, which have virtually taken the pleasure out of driving or biking and, worst of all, strolling. "It's business people who are late for a meeting," he was saying the other day. "It's realtors trying to close one more sale. It's young people, middle-aged people and most people in between. I think it's partly the fact that life is putting more pressure on people. It has speeded up. But at the heart of it is the fact that we don't seem to think of the other person, whether we are at the wheel or on foot."

Ordinary thoughtlessness

I thought a bit about the last part of his idea, that ordinary thoughtlessness is at the heart of street discourtesy. It seems to me he is right, not just about street discourtesy but the broad universe of bad manners in general. In fact, if it were somehow possible to bring

about a rebirth of thoughtfulness, we might have a badly needed guide to just what constitutes good manners in the modern world. It is not as simple as it once was: the emphasis on using the correct fork seems a bit silly to some people, and opening doors for women strikes more and more of them as subtly sexist. But the notion that out of ordinary thoughtfulness, a person, male or female, should offer a seat to someone who needs it — an elderly person, a handicapped person — seems an appropriate principle for everyone.

There are probably as many reasons for the decline of thoughtfulness as there are flavours of ice cream: the legacy of the sixties with its slogan, "Do your own thing"; the influence of the seventies in which self-centredness seemed to become a way of life; the effect of a lot of television, which often portrays discourtesy, especially on the telephone, as glamorous; the growth of the city in Canada, where we are all strangers and are therefore less accountable for our rudeness.

Acceptance of aggression

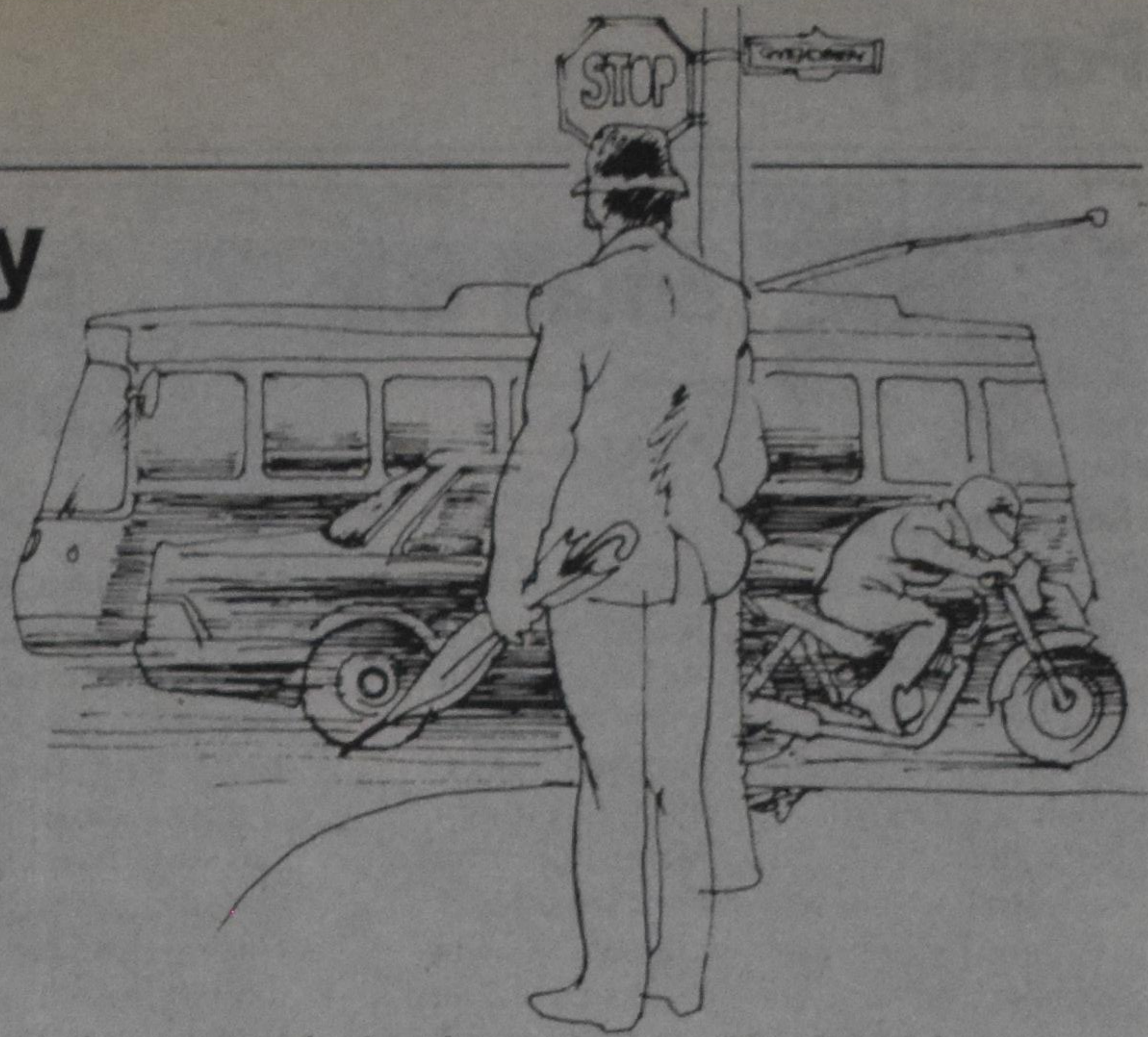
But for all of this, it may well be that the true seed of thoughtlessness is our ever-widening acceptance of aggression. There was a time when if you spoke of people as aggressive you meant that they were good performers — pursuing new sales for the company or new members for the association. I don't mean aggressive in that sense; I mean the kind of aggression that causes people, or indeed groups of people, to ride rudely over others while wearing disdain for them as a badge. Not long ago, a woman I know who was taking driving lessons in a nearby city was rebuked by her instructor for not being aggressive enough, even though she was driving close to the speed limit. "You've got to get out there," he kept saying. "Get out there and let them know who is in charge." When she mentioned this I tried to remember the last time I had heard someone in a position of public influence speak of defensive driving. It's phrase I rarely hear anymore. It seems to have faded as a new driving style has emerged, one that is more aggressive, more thoughtless and more offensive.

Discourtesy costs all of us

All of this reminds me of the old maxim: "Take what you want," said God, "Take it and pay for it." In short, there is a cost for our discourtesy, and it is exacted from every one of us, not just those who practise discourtesy or endure it, but

society at large, which is coarsened and diminished by it. This seems especially true of institutions. In the last few years, more and more people who care about Parliament, some on the floor of the House of Commons, some in the galleries, have become seriously worried that the rudeness of some exchanges is endangering not just the stature of Parliament, but its effectiveness as a forum for enlightened and constructive discussion. Civilized debate depends upon civilized language, which in turn calls for men and women who understand that simple courtesy is still a virtue.

The fact is, courtesy is not a decoration like icing on a cake. And it is not simply etiquette, like protocol at a state dinner. Courtesy goes beneath the surface of life and is as crucial to our lives together as oil is to a smoothly running engine. It keeps the various parts of a society moving in harmony and in the best interests of all. It seems to me that the decline of courtesy is a sign of something far more serious: the decline of the things that reveal the better side of our nature — the capacity for caring, not just



about one another but about the state of things in general. It is a sign of lives on the edge of resignation.

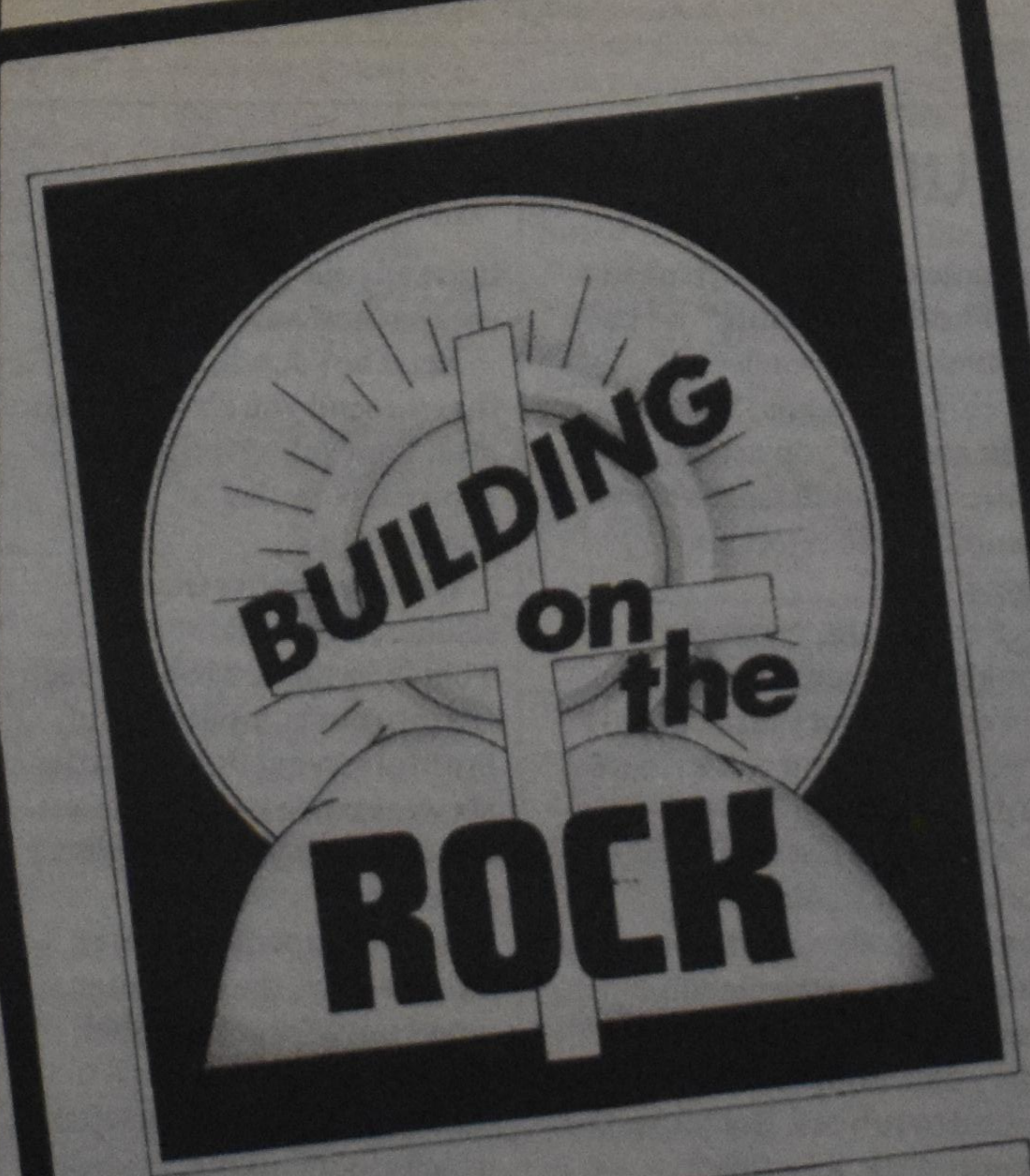
Some courtesy is still around

Perhaps that is why it matters so much that we not give in to the prevailing tendency, that we remain like a woman I reached on the telephone a few days ago in a large corporation when I was trying, without much luck, to reach a man I wanted to speak with. I'm sure she was as busy, harried and, for all I know, worried as many other people in today's world, but in her voice and in her manner were the old courtesies that many of us remember, which have a way

of making disappointment easier to bear and difficulty easier to surmount. She said there was surely something she could do to help, and as she said it I could tell she was not merely putting up a false front but was probably already thinking of ways to solve the problem. When she asked where I could be reached that afternoon and did it matter if the gentleman called that evening, I felt that the age of courtesy was not dead and that she and perhaps countless others were still doing what they could not just to make our days and tasks more pleasant but society more worthwhile for us all.

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# Family



## small talk

Alice Los

## Every day is another gift

I like Mondays. Not only because that's when my husband has his day off but also because, to me, Mondays are like a clean slate. And being a perfectionist, I love clean slates. They are a challenge and a comfort. As a challenge, they offer an opportunity to do better than before and the recurring comfort of each Monday is its reflection of the grace of God who forgives again and again. Mondays are what a new notebook was in school, when, as a child, I vowed to keep it as neat as possible and to fill it with good marks. Mondays, in my mind, are brightly coloured. As a rule, I find Monday easy to accept as a day which the Lord has made and to rejoice and be glad in it. Of course I know that Monday is not the first day of the week, but the second. It may be telling that the first day, in my imagination, has a somber brown colour. I wonder how that came to be? Was it the solemn atmosphere of church services as I knew them? I think not, for the church of my hometown holds rich and thrilling memories for me. Was it the restrictive character which might have made Sundays hard to take for an active child? Perhaps.

### Dark hues

The Sundays I remember best, though, are those spent at my grandparents' place where most people came to church dressed in black and dark blues. That church was also where I witnessed a manhunt during a morning service and where I sat looking at some gaping holes in the ceiling through which firebombs had fallen. But then, who is to tell? Moreover, who cares? The question is what I do with my Sundays now. And my Mondays and Wednesdays and Saturdays.

What do I do with the days of my life? At

times, not much. At other times, I go around in circles, and on some days, weary myself beyond the strength I actually have. Occasionally, there are days in which I delight in a particular achievement. I may have baked a perfect cake or read through a difficult but enriching article. I may even have the assurance that someone else's day was brighter because of what I did. There are also days when things go wrong in succession and I hear myself wail, "It's just not my day today!" How true! If only I would stop to recognize that fact more often!

### Unwrap with care

No Sunday, no Friday is my own. Each day of my life is a gift to be unwrapped carefully, one at a time. Imagine how many gifts I had received when I was 27 and how many I will have received if ever I may be 73 or 81 years old! Where did I leave them? Some are stored in my memory, some I was graciously allowed to forget, some I have carelessly discarded. But all of them were made and given to me by God and often, too often, I didn't even say "Thank you, Lord."

As I grow older, time becomes more precious and I hesitate more and more to squander it. Yet, conversely, I know that it will never run out for those who are satisfied each morning with God's unfailing love as He presents them with another day to spend with Him. Therefore, I may be busy, but I never have to rush. There's always that endless tomorrow! Meanwhile, I still like Mondays very much, because now, with a deadline looming, they have also given me something to write about.

Alice Los is a housewife living in Kemptville, Ontario.

## Cinema Summaries

Marian Van Til

### That's Life

Rated AA

Stars Jack Lemmon, Julie Andrews  
Directed by Blake Edwards

*That's Life* is surely unique among commercially released films this year or any year. It was made for \$1.6-million, which is tuppence as movies go. On the other hand, it can be seen as a very expensive "home movie." Julie Andrews is director Edwards' wife; her daughter, Emma Walton, is in the film; so is Edward's son Scott, Jack Lemmon's son, Chris and Lemmon's wife, Felicia Farr. The house used is the home of Andrews and Edwards, and even the dog belongs to Emma Walton.

All of that is not to say that the film is strictly autobiographical and that the actors are merely playing themselves. Edwards admits that much of the film is based on experiences he's had, but he is not represented by any one character. (One of its strengths is that it was not made with commercial success in mind.)

The plot concerns an extremely wealthy California architect, Harvey Fairchild, his family, and the crises such people endure. Those crises turn out to be not much different than the crises through which the rest of us struggle. The difference is, they wade through their crises in the midst of a lot of physical comforts. Whether or not that is a blessing is questionable.

The paralyzing fear Harvey Fairchild experiences on reaching his 60th birthday is something anyone (also Christians) can relate to in some way: He hasn't made the impact he had believed he would when he was young. He's suddenly very afraid of his own mortality and his body seems to support those fears. He has all sorts of serious aches and pains, though his doctor has pronounced him healthy. He becomes irritably and selfishly engrossed with his perceived failures and his impending demise. (He becomes obsessed with death).

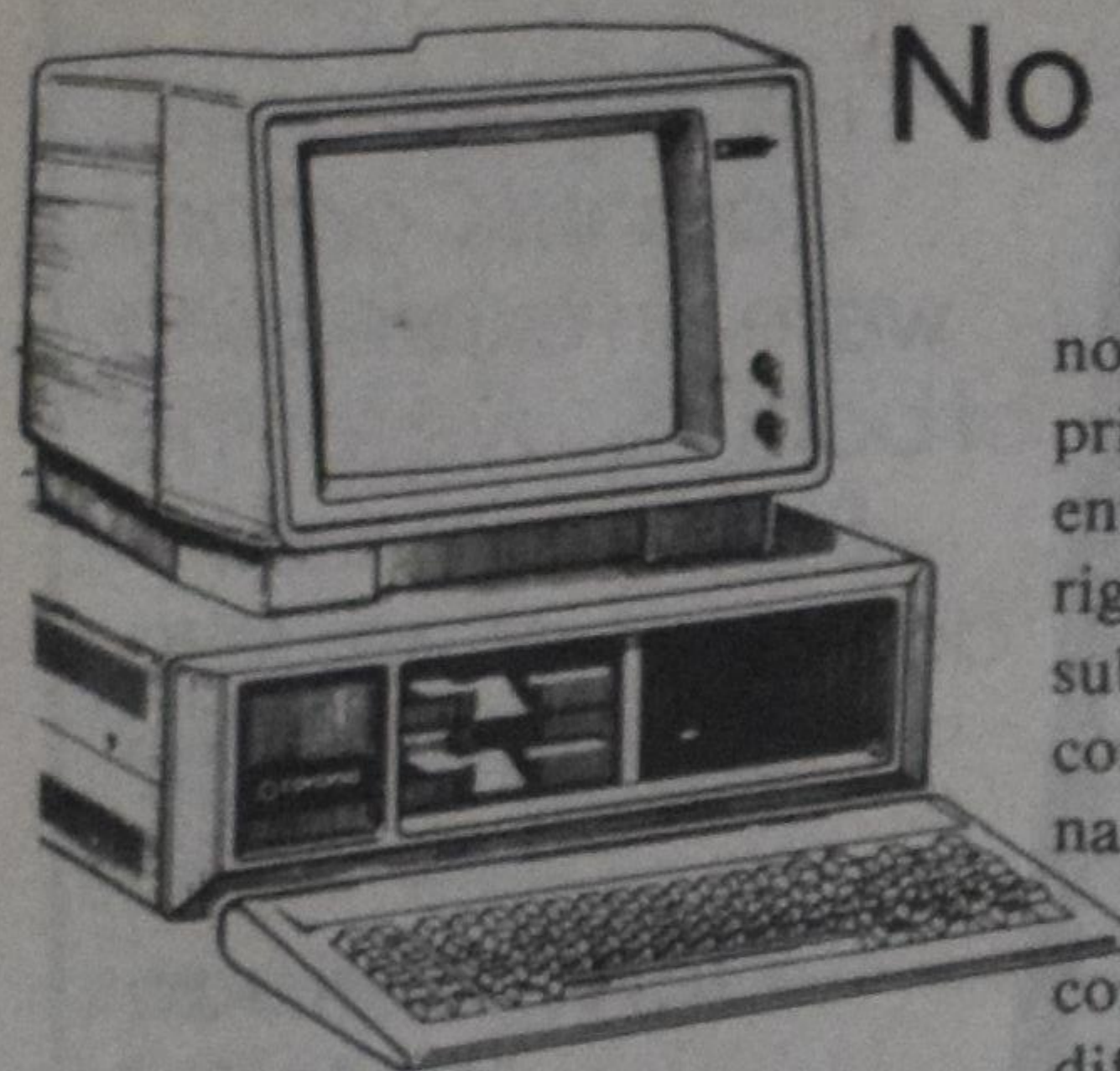


In the meantime, his daughters and son, and especially his wife, are coping with problems that are *not* self-induced, and ones to which he is completely oblivious. (His wife, who is a professional singer, must agonize through his birthday weekend festivities wondering whether or not the throat polyp her doctor just removed is malignant.)

There is much in *That's Life* that rings true in how people cope with the fact that death will come to us all one day. Fairchild's wife is finally able to jolt him out of his selfish anxiety, and their loving relationship becomes a means of salvation for him.

At one point, Harvey tries going back to church (he was raised a Catholic) but finds no solace there. The film's attitude towards Christianity is ambiguous, at best, and cynical at worst. One gets the impression it's the Roman Catholic Church that Edwards takes shots at more than Christianity in general. In any case, those shots are cheap ones. (The priest takes swigs out of a vodka flask even during mass and Fairchild's scripture reading during that service comes close to mockery.)

In terms of his craft and a discerning eye for human foibles, Blake Edwards is a master, as he has shown time and again in previous films — and in this one. The sad thing about films like *That's Life* is that while they so poignantly point out human failures they never do more than grope their way towards *human* solutions, which are really no solutions at all.



## No run-away computer

Some readers apparently do not like the "warning" we have printed on our renewal envelopes. It reads: "Please act right away! If you delay, your subscription will lapse and our computer will reject your name."

Perhaps the "warning" could have been phrased differently. But the purpose is clear: we urge our subscribers to pay promptly.

Ah, but do not think that our computer is a cold and detached collection of micro chips. We love the machine dearly and huddle around it every day. Some of that love is bound to rub off. But more importantly, it faithfully carries out our original instruction issued during the programming stage: "Corona, be gentle and considerate, be kind to the C.C. family. Do not

lapse anyone until six weeks of compassion have gone by."

Let it be known, therefore, that we send you *six* free issues after your subscription has expired. Now that's compassion.

Of course, after that it's schlus, kaput, game over. That information too has been fed into our computer. And, faithful servant that it is, after six weeks of lovingkindness it remembers lapsed subscribers no more.

... Well, not quite. Three months later, the computer spews out a forgotten label, and it urges us to, one last time, stick the label to a form letter which eloquently expresses its innermost sentiments: "We have missed you."

Talk about tenacious love! And talk about making computers our servants!

### Stan de Jong

One subscriber wrote on the back of his renewal form "Are you no longer in control of your computer?" Another one wrote, "Shame on the computer!" Yet another: "Please do not reject me!!!" Why all these bursts of anguish?

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<b>Births</b>	<i>Congratulations to Hendrikus and Jantina Berendina Lip (nee VanderBerg) who will celebrate, D.V., their anniversary on November 7, 1986.</i>		<i>Congratulations to George and Aletta Wynia (nee VanderMoorn) who will celebrate, D.V., their 50th anniversary on November 18, 1986.</i>	
<b>HARTEMINK:</b> Bruce and Tina thank God for entrusting them with another healthy child. RYAN BRUCE was born September 25, 1986, and weighed 9 lbs. 2 oz. He is a welcomed brother for Jennessa. Ryan is the 25th grandchild for Mr. and Mrs. H. Guikema of Appin and the ninth for Mr. and Mrs. D. Hartemink of Aylmer. R.R.#7, Aylmer, ON N5H 2R6	<p>Oldenzaal Grimsby 1931 1986 "We wait in hope for the Lord; He is our help and our shield." (Psalm 33:20) With joy and gratitude to God, we hope to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents, HENDRIKUS and JANTINA BERENDINA LIP (nee VanderBerg) on November 7, 1986. Congratulations Mom and Dad, Opa and Oma. Hank &amp; Evelyn Lip; Rose &amp; Gary Tamming Chris Henry &amp; Christine (fiancee) Henny &amp; John Rensen; Joyce &amp; Pete Drost; Karen, Matthew Debbie Theresa Tom Best wishes only. Open house will be held on Saturday, November 8 from 2-4 p.m., at Mountainview Chr. Ref. Church in Grimsby. Home address: c/o Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5</p> <p>Woody Nook Bentley 1941 November 6 1986 Praise God for Christian parents who were faithful in 45 years of marriage. HARRY and FOKIE SIEBENGA (nee Van Dyke) May our God continue to lead, guide and bless you. Love and greetings from your children and grandchildren. Wayne; Jeremiah, Esther, Hanna, Aaron, Hendrick — Toronto Angeline &amp; Richard Katerberg — Calgary Ren &amp; Barb; Jodi, Julius, Joel, Nathan — Bowmanville Agnes &amp; Wayne Sondergaard; Tamara, Daniel — Lethbridge Cecil &amp; Sylvia; Nathaniel, Liisa, Reuben — Listowel John &amp; Betty; Jennifer, Heidi, Erin, John, Anna — Abbotsford Calvin &amp; Laura; Kirsten, Karl — Woody Nook Tom — Toronto Stanley — New Zealand An open house will be, D.V., held at the Woody Nook CRC from 1:30 to 4:00 p.m. on November the 6th. Home address of Mom and Dad is: General Delivery, Bentley, AB T0C 0J0</p>		<p>Soli Deo Gloria! 'tZandt (Gr.) Guelph, Ont. 1936 November 12 1986 On Tuesday, November 11, 1986, we share in the celebration of the 50th wedding anniversary of our parents, grandparents and great-grandparents, HENRY and HENDRIKA VAN DER LAAN (nee Doorn) May God continue to bless and enrich you in your lives in the years to come. With much love from your children, grandchildren and great-grandchild: Don &amp; Siny vanderLaan — Waterdown Andrew &amp; Rose vanderLaan — Fergus Abel &amp; Hetty vanderLaan — Burlington Margaret &amp; Harm Geerts — Dundas Ida &amp; Gerard Sloot — Guelph Peter &amp; Angela vanderLaan — Waterdown and 28 grandchildren and one great-grandchild. Open house at the Chr. Ref. Church, 287 Water St., D.V., November 11, at 8 p.m. Best wishes only, please! Home address: 216 - 70 Woodlawn Rd., E., Guelph, ON N1H 7W7</p> <p>1946 October 10 1986 We wish to thank the Lord for His blessings and goodness to our parents, NICOLAAS and MARIE VANDUYVENDYK in giving them 40 happy years of marriage. May the Lord continue to bless them and give them many more years together. Jeremy &amp; Elizabeth VanDuyvendyk; Stephanie, Nico Richard &amp; Bernadette VanDuyvendyk; Nico, Maarten, Matilda, Benjamin Ron &amp; Joyce VanDuyvendyk; Shannon, Heather Janet &amp; Tom Baird; Christopher Celebrations were held in Lekkerkerk, Holland. Home address: 467 Richardson Ave., Ottawa, ON K2B 5G9</p>	
<b>Marriages</b>	<b>RUMPH-HOFTYZER:</b> With joy and thanks to the Lord, Mr. and Mrs. Hilbert Rumph and Mr. and Mrs. Ralph Hoftzyer take pleasure in announcing the forthcoming marriage of their children BERNICE IRENE and GERARD WILLIAM. The wedding will take place, the Lord willing, on Friday November 14, 1986, at 6 p.m., in the Drayton Chr. Ref. Church. Rev. D. Velthuisen officiating. Future address: R.R.#2, Moorefield, ON N0G 2P0		<p>Hillegom Nepean 1931 1986 The eternal God is your dwelling place. GEORGE J. and ALETTA A. WYNIA (nee VanderMooren) will, D.V., celebrate their 50th wedding anniversary on Tuesday, November 18, 1986. The day will be celebrated with an open house in the Common Room at 220 Viewmount Dr., Nepean, from 10:00 a.m. to 1:00 p.m. In the evening, their family will gather for a family celebration of this wonderful event. The wedding text was Deut. 33:27a and they together have lived all these years with those words in mind. The Lord has guided them through many rough times as well as blessed them with many joyful memories. We their children, grandchildren and great-grandchildren, thank God for sustaining Mom and Dad, Opa and Oma for so many years and pray that they may enjoy many more years together. Love from their children, 22 grandchildren, and six great-grandchildren. G.J. Wynia, 220 Viewmount Dr., Apt. #309, Nepean, ON K2E 7M5</p>	
<b>VEENEMA-HUYER:</b> With gratitude to God, we, John and Janet Veenema announce the joyful celebration of marriage of our daughter MARGARET to JACOB Huyer, son of Mrs. M.P. Huyer-Buth of Holland. The ceremony took place on September 13, 1986, at the Cambridge Chr. Ref. Church. Their new address is: 503 Duckworth St., Barrie, ON L4M 4Y8	<b>Obituaries</b>		<b>Obituaries</b>	
<b>Personal</b>	<b>Obituaries</b>		<b>Obituaries</b>	
Single Christian female, non-smoker, abstainer, 24, wishes to meet tall Christian male, same, between 25-30. Send replies to Box 2442, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3	<b>Miscellaneous</b>		<b>Obituaries</b>	
	<b>Durham Region Right to Life Association</b> has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.		<p>Sarnia, Ont. 1922 1986 "Before long, the world will not see me anymore, but you will see me. Because I live you also will live." (John 14:19) After a lengthy struggle with cancer, the Lord called unto Himself His faithful servant, TIENUS KREEFT at the age of 64. It is a comfort for us, his family, to know that he is now in glory with his heavenly Father whom he served with much love. Dearly loved by: Ali Kreeft (nee Van Gelder) John &amp; Evelyn Kreeft; Sandra, Anita, Ryan, Matthew Art &amp; Janette Kreeft; Jamie, Trevor, Kyle Bert &amp; Betty Kreeft; Adam, Danielle, Timothy Ralph &amp; Alice Vanderlinde; Sarah, Janice, John Jim &amp; Tina Deelstra Home address: 1243 Isabella St., Sarnia, ON N7S 1S7</p>	
			<b>Don't forget ... It's time to extend Christmas greetings through C.C.</b>	
			Just a reminder that the deadline for seasons greetings to appear in the Dec. 5 issue is Friday, Nov. 21. Every year subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of \$15 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all. <b>Calvinist Contact</b> 99 Niagara St. St. Catharines, ON L2R 4L3	
			<b>Classifieds continued on next page.</b>	



Classifieds/Events

Obituaries

19041986

YMKE (Jim) MERKUS

"For you are receiving the goal of your faith, the salvation of your souls." (1 Peter 1:9)

Our beloved husband, father, father-in-law, grandfather and great-grandfather gave testimony to this beautiful truth before his departure.

God took him from us on Tuesday, September 30, at 1 p.m.

He will be missed very much by his loving wife Lijbert (nee Fennema)

Son Ray & Eleonor Merkus

Daughter Hilda & Daan Berghout

Daughter Betty & Albert Tiemstra

17 grandchildren, 18 great-grandchildren.

One sister, Griet Talsma, The Netherlands.

He was predeceased by one granddaughter, Marjorie in 1976.

The funeral services were held on Saturday, October 4, 1986, at 2 p.m., in the Neerlandia Chr. Ref. Church with Pastor A. Groen officiating and interment in the church cemetery.

Mrs. L. Merkus, 13425 - 57 St., Emmanuel Home, Edmonton, AB T5A2G1

"For a day in thy courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness. For the Lord God is a sun and shield; He bestows favour and honour. No good thing does the Lord withhold from those who walk uprightly. O Lord of hosts, blessed is the man who trusts in thee!" (Ps. 84: 10-12)

On October 10, 1986, our heavenly Father took unto Himself His child,

ATE MIEDEMA

at the age of 53.

Dearly beloved son of Jouv Miedema and Baukje Miedema (predeceased).

Brother of:

Pieter & Andrea Miedema — Brampton, Ont.

Greta & Albert Schippers — Brampton, Ont.

Mink & Diane Miedema — Brampton, Ont.

Catharina Miedema — Brampton, Ont.

Funeral service was held in the Immanuel Chr. Ref. Church, Brampton. Rev. A. Vanden Ende and Rev. J. Kuipers officiated.

Home address: 40 Madras Pl., Brampton, ON L6S 2Z2

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A full-time Youth Pastor with an interest in Outreach is needed by the West-End Chr. Ref. Church of Edmonton, Alberta. Willingness and ability to preach on occasion is an asset, but **ordination to the ministry is not essential.** Anyone interested in this challenging position and with appropriate qualifications is encouraged to respond to Mr. Peter Kleine, Chairman of the Search Committee of West-End CRC, 13311 - 124 Ave., Edmonton, AB T5L 3A4. Ph. (403) 455-9748. A ministry profile will be made available upon request.

CALVIN COLLEGE FACULTY OPENINGS

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Events

Let's Play Chess

P. Layer

KING SIDE ATTACKS

The following game was played in Toronto in 1973 between W. Dobrich (White) and H. Posner (Black). Castling on opposite sides requires both tactical skills and timing skills (when to move). At first all the action seems to be against the White King until...

W. Dobrich (White)

1. P-K4,

2. N-QB3,

3. P-Q4,

4. P-B3,

5. B-K3,

6. Q-Q2,

7. B-KR6,

8. QxB,

9. 0-0-0,

The battle lines are drawn.

10. B-B4,

11. B-N3,

(If 20. N-Q5 ch. ? QxN! 21. RxQ, BxP mate)

H. Posner (Black)

N-KB3;

P-Q3;

P-KN3;

B-N2;

QN-Q2;

N-B3;

BxB;

P-R3;

Q-R4;

P-QN4;

P-B4;

(White defended first, allowing Black to attack with Pawns, then he opened up the position to the Black King. An unusual, but effective method.

(White)

12. PxP,

13. K-N1,

14. KN-K2,

15. P-K5,

(If 15.... PxP, then 16. Q-N7 and

17. R-Q8 ch.,)

16. PxN,

17. Q-N7,

18. QxR ch.,

19. PxP,

20. RPxN,

NxP;

R-R2;

R-B2;

NxB;

P-B5;

B-B4; A desperation move, leading to a trap.

K-Q2;

KxP;

Black Resigned.

John Knox Annual Bazaar

1884 Lakeshore Rd., West, Mississauga

Saturday, November 22, 1986

10 a.m. Fashion Show

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invite you, family and friends to an inspiring

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Featuring: Dr. Theodore Plantinga of Redeemer College as guest speaker on the theme "Reformation Roots"

— Mr. Fred Numan at the console

— communal singing

with refreshments and fellowship afterward

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Events

**A Musical Evening**  
featuring  
*The Ambassadors Male Choir from Hamilton*  
and other special music to be held November 15 at 7:30  
in the **Clarkson Christian Reformed Church**  
1880 Lakeshore Rd., W., Mississauga, Ont.  
*Free will offering for our piano fund*

Calendar of Events

- Oct. 24-26

Personal enrichment weekend sponsored by Salem, at Friendly Acres, **Caledon**, Ont. Leaders: Janneke Koole and Helena te Bokkel. For info, phone (416) 223-7177.
- Oct. 24

Reception for Rev. John W. Jongsma's 25th ministerial anniversary at 7 p.m. in the Civic Centre, Market St., S., **Brantford**, Ont.
- Oct. 25

The All-Ontario Christian Male Choirs will hold a concert in the Central Elgin Collegiate Institute, **St. Thomas**, Ont. at 7:30 p.m. Individual choirs and massed male chorus from: Sarnia, Chatham, Burlington, Hamilton, St. Catharines, Springdale, St. Thomas and Brampton. Tickets \$4.00 pre-sold only. Contact Herman Hiddink at (519) 633-0309.
- Oct. 25

Special Holy Spirit Conference at Redeemer College's new campus, Highway 53, **Ancaster**, Ont. All day Saturday. For info, call (416) 890-3222.
- Oct. 27-28

Evangelical Theological Society Regional 24-hour Retreat at the **Guelph** Bible Conference. Theme: "Believing in Jesus — Following Jesus." Participants: John Bolt, Richard Longenecker, Clark Pinnock, Ian Rennie and Doug Webster. For info, write: Evelyn Pimentel, 6 Allanson St., Hamilton, ON L8N 1W5.
- Oct. 30

The Oshawa Festival Singers will host and participate with Reinata Heemskerk (alto), Sander van Marion, organist/pianist and Andre Knevel, organist/pianist, at 8 p.m., at the Harmony Rd. Baptist Church in **Oshawa**, Ont. Tickets at \$5.00 available by reservation only from Mrs. Ingrid Stosic, Whitby, (416) 666-4946 and Mrs. Bep Van Wees, Oshawa (416) 725-9674 and 263-2213, Bowmanville.
- Oct. 30

30th anniversary of the ICS, Toronto's Trinity Players to perform the play "Emily" at 8 p.m. at the Fairview Library Theatre, 35 Fairview Mall Dr., **North York (Toronto)**, Ont. For info, call (416) 979-2331.
- Oct. 31

Reinata Heemskerk, Sander van Marion and Andre Knevel will combine talents in a concert with audience participation at 8:15 p.m. at First Hamilton CRC, corner Charlton and Hess St., in **Hamilton**. Tickets at the door.
- Oct. 31

Senior Citizens' Day at Redeemer College, **Ancaster**, Ont. Starts 10 a.m.
- Nov. 1

**Sarnia** Chr. School's annual bazaar and auction. Afternoon: bazaar. After supper: auction. Held at the school 1273 Exmouth St.
- Nov. 1

ICS 30th anniversary continued at 1 p.m. at Knox Chapel, King's Circle, University of **Toronto**. Speakers: Drs. Harry Fernhout and Peter Schouls.
- Nov. 1

Evening concert at Mountainview CRC, **Grimsby**, Ont., at 8 p.m., featuring Ronald Korb (flute), Mario Portoraro (organ) and Heather Kikkert (soprano). Admission free.
- Nov. 2

Annual Reformation Day Service of the Toronto Chr. Ref. churches at 7 p.m. in St. Andrew's Presbyterian Church, 75 Simcoe St., **Toronto**, Ont. (corner King and Simcoe Subway stop).
- Nov. 8

Official opening of Redeemer College's new campus and 1st graduation, at 1:30 p.m. Location: 777 Highway 53 East, **Ancaster**, Ont.
- Nov. 8&9

25th Anniversary **Wallaceburg** Chr. School. Tickets now available at \$12.50 per person. Contact C. Dykhous at (519) 627-8632. Nov. 9: Combined Thanksgiving worship service, **Dresden** High School. Rev. A. Kuyvenhoven speaking. All alumni and former staff welcome.
- Nov. 10-21

Israel Tour with Pastor Henry Lunshof. For info, call Valentine Travel at (416) 429-2222.
- Nov. 14

Abortion Awareness Evening at 8 p.m. in Rehoboth Christian School, Inksetter Road, **Copetown**, Ont. Program includes viewing "The Silent Scream" and a panel discussion.
- Nov. 15

A musical evening featuring Hamilton's "The Ambassadors Male Choir" at 7:30 p.m. in the Clarkson CRC, **Mississauga**, Ont.
- Nov. 16

Dutch-Polish-Canadian Remembrance service at 11 a.m. in St. Giles United Church, Main St., and Holton, **Hamilton**, Ont. Participating: "The Ambassadors" and the "Symfonia" Polish choir.
- Nov. 21

20th anniversary celebration of Christian Counselling Services, at the Harbour Castle Hilton, **Toronto**, Ont. All-day seminar with noted psychiatrist Dr. M. Scott Peck. Fee for both lectures is \$60.00. For info, call Cathy Vink (416) 465-1977.

**Senior Citizens Day at Redeemer College**  
on  
**Friday, October 31, 1986**


Redeemer College will host the  
Fourth annual Senior Citizens Day  
starting at 10:00 a.m.  
All seniors are invited.

Join us for a day of worship, fellowship  
and fun. Tour our new campus,  
meet students, professors and friends.

Reinata Heemskerk, the renowned Dutch alto  
will favour us with singing and  
Andre Knevel, the celebrated keyboard artist,  
will accompany her.

Lunch will be served at \$6.00 per person.

Rejoice with us in the celebration  
of new beginnings.  
Please contact Redeemer College  
at (416) 648-2131  
if you plan to attend.



Court rules compulsory religion is OK

The Supreme Court of Ontario ruled this July that "forcing" children to participate in religious exercises is not discrimination under the new Charter of Rights. Judge O'Leary, speaking for the majority, said, "there is no evidence before us to suggest that the pressure to participate in the religious exercises is substantial."

This was based on testimony from educators and psychologists. He further noted that "if it was an infringement of freedom of religion, then it is [one] that can

be demonstrably justified in a free and democratic society."

The dissenting opinion was given by Justice Reid. He noted that the purpose of the public school has always been the inculcation of religion. This is clearly a violation of the Charter. He further noted that no degree of compulsion is justified unless there is an overriding and very important state interest. This was not evident in the submissions from the Government.

The case was initiated by a group of parents who objected to the religious exercises

imposed by the Sudbury (Ontario) Board of Education. Their case was supported by several intervenors such as the Canadian Civil Liberties Associations and the Canadian Jewish Congress. They argued for equal treatment for all religious groups.

*From The OACS Communicator, September 1986.*

Preacher guilty of truancy

**Stan de Jong**

OTTAWA — So you are fed up with the Canadian school system. You take your kids out of school and arrange for their teaching in your basement without telling anyone, e.g. your province's department of education. Is that kosher or are you guilty of truancy?

The Supreme Court of Canada, in a precedent-setting ruling on October 9th stated that parents who follow this route are indeed guilty.

The court ruled that provinces have the right to regulate private denominational schools and rejected a religious freedom argument by an Alberta fundamentalist clergyman (*The Globe and Mail*, October 10, 1986)

Pastor Thomas Larry Jones was found guilty of truancy because he refused to send his three children to a public school. He runs the Western Baptist Academy from the basement of his church in Calgary. He has consistently refused to apply for approval of his school by the Alberta Department of Education because he believes that his right to attend to his children's education comes from God.

Mr. Justice Gerard Laforest, supported by Chief Justice

Brian Dickson and Mr. Justice Antonio Lamer, wrote that the Alberta School Act does, to some degree, interfere with Mr. Jones' freedom of religion, but that the "infringement is justifiable."

Mr. Jones strongly disagrees. He has vowed to continue teaching his children as before and said he would not ask that his school be approved by the Department of Education. Said he: "We will continue on. We believe it is our biblical responsibility. God has commanded us to educate our children."

To now apply for certification for his academy would be a violation of his principles. He said that requesting the state for permission of what God authorizes him to do would violate his religious convictions.

In the reasons for judgment, Mr. Justice Laforest said that the Charter provisions were not breached by provincial regulations and suggested that the School Act "was not so manifestly unfair as to violate the principles of fundamental justice."

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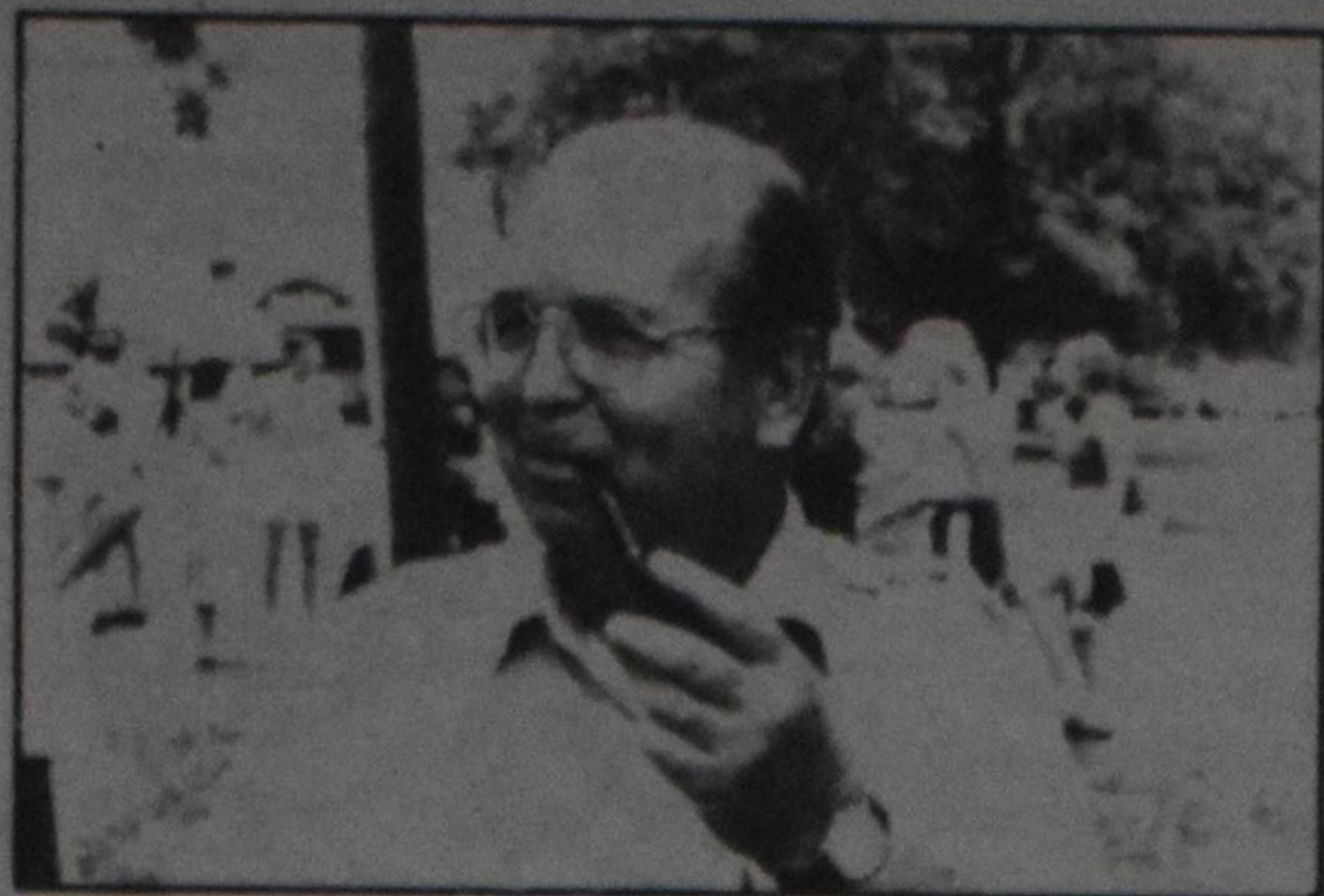
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## Dutch



### Van Halsema's Onthullingen Ook Mijn Kruis Leven

Het leven van elke Christen heeft zijn hoogte- en laagtepunten. Johannes Brouwer (zie mijn laatste artikel) ging door een dal van twijfel. Dat *mag* in het leven van iemand die God lief heeft. Jezus zelf geeft ons daarin het voorbeeld.

Ik heb Johannes een lange brief geschreven ... een brief *te* persoonlijk om er hier van te gewagen. Misschien kan ik daar later ook beter over spreken, want weet u, de brief van mijn vriend heeft ook mij in verwarring gebracht. Temeer omdat ik net een boekje las over het leven van een zekere dominee Lamain, predikant van de Netherlands Reformed Congregation in Grand Rapids.

We zien wel eens wat neer op onze zwaardere broeders die steeds maar zuchten: och, mocht het toch staan te gebeuren! Mijn verontrusting is niet van die fundamentele aard. Mijn onrust ligt meer op het terrein van Zondag 24: Het is onmogelijk dat allen die in Christus door een waar geloof zijn ingeplant geen werken der dankbaarheid zouden voortbrengen. Daarbij staan twee Bijbelversjes aangetekend! "Een goede boom kan geen slechte vrucht dragen!" En: "Wie in mij blijft, gelijk ik in Hem, die draagt veel vrucht, want zonder mij kunt gij niks doen!"

Ik moet wat afstand nemen

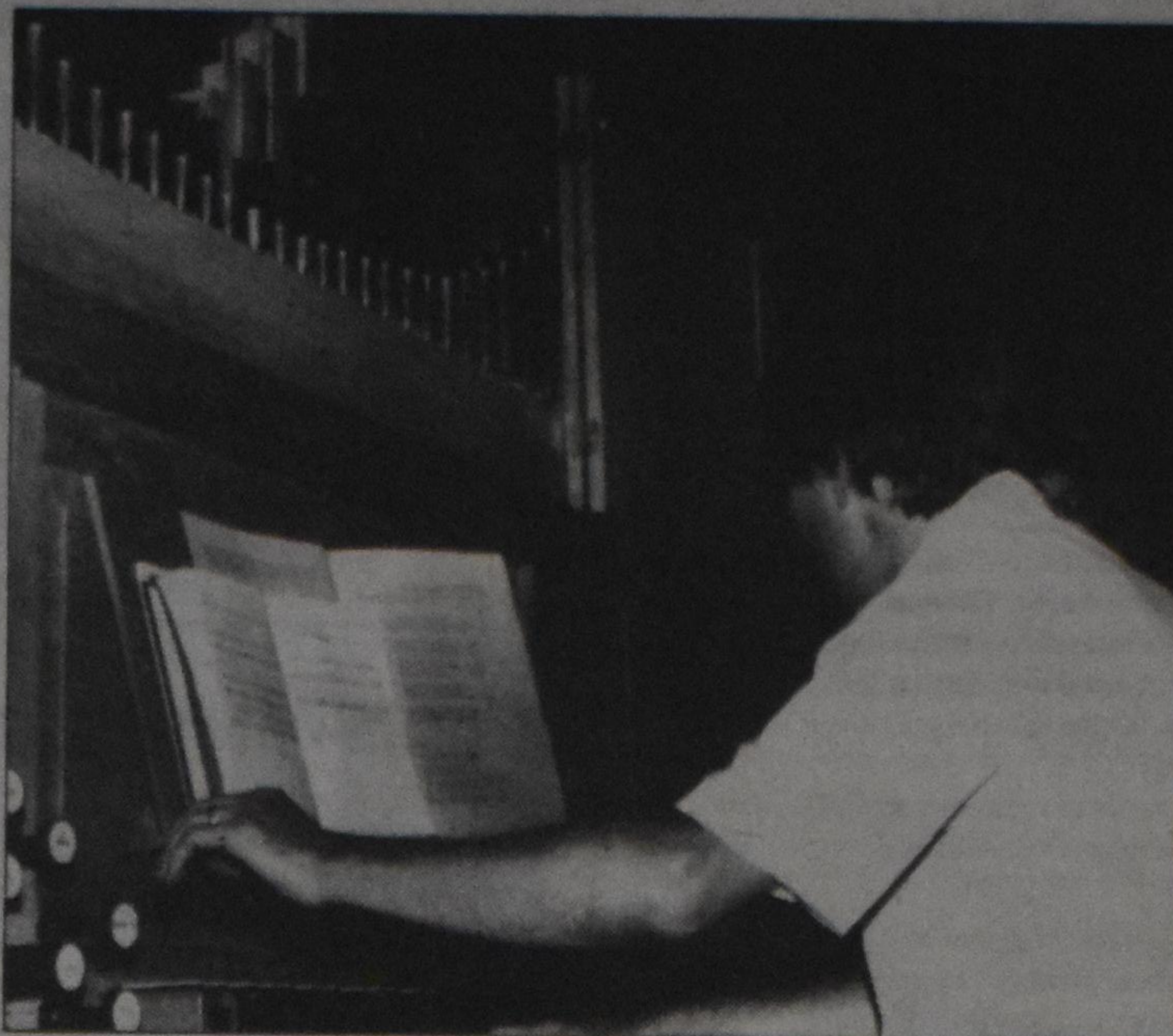
van deze verwarrende benauwdheid die in mij woont! Ik zou een geestig stukje kunnen schrijven, maar dat doe ik toch maar niet. Daarom ga ik u een vertaling aanbieden van een gedicht dat in het Engels werd geschreven. Ik zal het in verhaalvorm weergeven!

#### Belijdenis van het geloof

Toen ik achttien was beleed ik mijn geloof in God de Schepper, in Jezus, Zijn eniggeboren Zoon, en in de Heilige Geest. Het was Paasmorgen.

Ik schraapte genoeg moed bij elkaar om mijn "Ja" iets luider te zeggen dan het meisje naast me, zodat vader en moeder het ook konden horen. Ik geloof dat ik zelfs ook nog "Ja" knikte. Ik meende het echt en ik was erg blij.

Misschien was mijn geloof minder sterk geweest als de dag vóór Goede Vrijdag er niet was geweest. Ik mocht toen van het muziekcomité een dienst spelen. Goede Vrijdag dan maar ... zaten er niet zoveel mensen in de kerk. Ik klom naar het orgel ... een nauw



wenteltrapje waarvan de treden uitgesleten waren door de eeuwen heen.

"O, hoofd vol bloed en wonden ...." De speeltafel lag in het schemer. Maar ik draaide het lichtje boven de drie klavieren niet aan. Ik was immers toch maar aan het improviseren? Plotseling scheen een waterig zonnetje door de gebrandschilderde ramen. Kleurvlekjes verschenen op het rijke orgelfront en ineens zag ik een scherp afgetekend kruis op het eikenhout boven me.

Ik herinnerde me dat ik, als kind, die kleuren in de kerk erg mooi vond. Ouderling Jansen's

hoofd werd dan ineens blauw, en Opoe's stemmige mantel helder geel en kijk nou eens .... Mevrouw Zomer's gezicht was zo rood als een biet! Alle kleuren van de regenboog dwarrelden over de banken .... "Een echte verbondskerk," zei de dominee. "Fout," zei vader, "Het verbond begon met Abraham, en bovendien: hoe moest je dan aan met de Noorderkerk die geen gebrandschilderde ramen had?" Moeder's saamgeknepen lippen en flikkerende ogen maakten gauw een einde aan dat oneerbiedige gepraat!

Als al die kleuren wiegend

door de kerk bewogen en ik de gewichtige orthodoxy vergat, die als een gemengde geur van eau-de-cologne, kamferballetjes en pepermunten van bank naar bank waaide als een onafgehoude stroom van drie- en vierlettergrepen woorden, begon mijn bewegelijkheid mijn moeder te vervelen en ze kneep me zachtjes in mijn arm ... zachtjes hoor, thuis deed ze het anders. En gehoorzaam zat ik dan weer een poosje stil naar een kleur te kijken, het paarse kale hoofd van dominee Berg.

De zon verdween achter een zware wolk, maar ineens was dat kruis boven me er weer, zelfs scherper afgetekend dan voorheen. Terwijl ik naar een tegenmelodie zocht keek ik naar dat kruis en plotseling zag ik het lichaam van Jezus, dat zich wrong in afschuwelijke pijnen, en ik wilde mijn ogen wel afwenden maar kon het niet, want Zijn ogen zochten me en boorden zich in die van mij. Toen hoorde ik achter me een stem die zei: "Niet alleen van mijn kruis spelen, jongen, maar ook mijn kruis leven!" Ik zag om, maar er was Niemand. Even later was ook het kruis verdwenen.

Toen, aan de voet van het kruis, steeg mijn melodie tegen de dwarsbalken, vloede langs de doornenkroon, en door mijn tranen keek ik naar de registers. Ik wist dat ik de trumpet er bij moest trekken en het mixture en een zwaardere pedaalstem, want het was of mijn improvisatie me uit handen genomen werd, alsof het orgel zich aan mijn klaaglied ontworstelde en zich niets aantrok van mijn handen en voeten.

Een immens triomfantelijke geluidsgolf ruiste langs de hoge gewelven, kwam ledig bij mijn ineengedoken lichaam terug en weer moest ik de muziek vullen ... steeds maar vullen. Het sloeg door de ramen naar buiten en het waaide de wolken van elkaar, en wéér goldden de kleuren als een feestelijke stoet langs lege banken. Toen pas keek ik naar de woorden van het laatste vers — terwijl de hallelujas in mijn handen speelden, zat de oude melodie in mijn voeten. Dreunende basstemmen onderstreepten nadrukkelijk de woorden: "Dan zal ik vol vertrouwen, Gelovig en bewust, Uw aangezicht aanschouwen. Wie zo sterft, sterft gerust." Paasmorgen .... "Ja!"

## Insert YOUR message in our special 1986 Christmas issue

Calvinist Contact is planning a special 1986 Christmas issue.

Date of this issue will be **December 5**. It will be mailed to our regular subscribers on **December 2**.

In addition, we plan to distribute thousands of copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

You, as an individual or family, can help, too, by placing your Christmas message in this issue, or by purchasing additional ad space.

#### Note to our regular advertisers:

If your ad is scheduled for this issue, it will be charged at normal rates. We do, however, hope you will consider inserting an additional Christmas Greetings ad at the rates quoted.

Please do not wait. Take a moment to complete and return the attached coupon.

**Deadline for advertisements in  
the Christmas issue is November 21!!**

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# Verlossende antwoorden op kwellende vragen

## Raadsman

Bij nauwkeurige lezing van het september 19, 1986, nummer van *Calvinist Contact* kwam Raadsman tot de pijnlijke ontdekking dat CDT te K in zijn rubriek "Persoverzicht" andermaal in een serie moeilijke, doch uiterst belangrijke vragen is blijven steken. Raadsman haast zich derhalve om de helpende hand te bieden.

De eerste vraag die CDT te K stelde was: *waar blijft de electriciteit als ik het licht uitdoe?* Het antwoord is buitengemeen eenvoudig: de electriciteit blijft waar zij is, te weten: *in de draad*. Een iegelijk die dit niet gelooft steke slechts zijn of haar vinger of grote teen in het stopcontact. Een zogenaamde elektrische schok

zal dan het onmiddellijke gevolg zijn. Gelukkig blijft de electriciteit normaliter in de draad zitten, want zo dit niet het geval ware, zouden wij kleine bliksemflitsen door onze huiskamers zien schieten en zou het binnenshuis onwonen. En hiermede komen wij op CDT's tweede vraag: *hoe*

*draait het water in Australië de gootsteen in?* Het komt ons voor dat CDT de verkeerde collegezaal op Queen's University is binnengestapt. Het kolken van weglappend water in de gootsteen heeft niets, maar dan ook hoegenaamd niets, te maken met de zogenaamde Corioliskrachten, die een rol spelen bij het verloop van windrichtingen in depressies en hogedrukgebieden op het noordelijk- en zuidelijk halfrond. De argeloze lezer late zich niet van de wijs brengen! Het water draait in Australië

net zo de grootsteen in als hier in Canada. De draairichting is alleen afhankelijk van het feit of de persoon die afwast rechts — dan wel linkshandig is (net zoals bij het roeren van thee of koffie in kopjes). Raadsman zal zijn trouwe lezers, waaronder vele eenvoudigen in den lande, niet verder vermoeien met het ontmaskeren van dit soort verontrustende theorieën, voortgesproten uit valselijk dusgenaamde wetenschap. Canada en Australië zijn één als het op weglappend gootsteenwater aankomt en zijn niet voor tweeërlei uitleg vatbaar!

Wij gaan derhalve over tot het beantwoorden van CDT's derde vraag: *wat is de ideale lengte van een preek?*

Raadsman herinnert zich nog uit de jaren zijner jongelingschap het navolgende rijm: *Ik weet echt niet of dominee's ogen blauw of bruinig zijn. What als hij bidt, dan sluit hij hen, en als hij predikt, mijn.*

Dit is uiteraard een klacht opwellend uit de geprangde boezem van een dood-gepreekt gemeentelid.

Maar het kan ook anders! Het ideaal zou zijn als de morgenpreek ongemerkt overging in de middag — of avondpreek. Dan zouden wij twee ecclesiastische vliegen in één dogmatische klap vangen. Wij zijn daar helaas nog niet aan toe, maar eens zal het zeker komen!

CDT's vierde vraag was: *waarom zit het zwembad in Lakewood dicht op zondag?* Dit vonden wij, eerlijk gezegd,

een totaal overbodige vraag. Immers, in het nummer van 31 april, 1970, van *The Bananer* bespreekt de Rev. John VanderPhlegm op pagina 8 in een doorwrocht betoog het nijpende probleem van de Zondagszwemmers. Hij is er uiteraard tegen, want het druist in tegen onze belijdenisschriften. "Zes dagen zult gij zwemmen en al uw duiken doen. Maar op de zevende dag zult gij op de helling liggen."

Ook wijst pastor VanderPhlegm erop dat zwemmen op Zondag lichamelijk interfereert met onze copieuze Zondagsmaaltijden (sigaren, koffie, gebak, roomsoezen en impressieve hoeveelheden wildbraad en geroddel) en dat men uiteraard in de 2e dienst niet kan verschijnen met nat haar of een uitgewassen permanent.

En tenslotte CDT's laatste vraag: *hoe werkt het ministers' pension fund?* Het antwoord op deze vraag ligt ten diepste in ons reformatorisch denken besloten, dat zich uiteraard diametraal opstelt tegenover de paapse beginselen. CDT te K ontvangt zijn pensioen niet uit *verdienste*, maar uit *genade*. Zijn pensioen valt derhalve, om met onze goede oude Heidelbergse te spreken, in het stuk der *dankbaarheid* en niet in het stuk der *ellende*.

Wij spreken de wens en de verwachting uit dat onze vragensteller met het bovenstaande wederom in ruimte gesteld is.

*Ingezonden door Bruce Bokhout van Don Mills, Ontario.*

## Het huis van Dientje Deel 5

Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955.

"Wel, vertel eens, heb je het huis al gekocht? Of was het te oud van binnen? Dat kan soms duur worden, al lijkt het een goedkoop huis." Irene bestudeerde Dientje's gezicht. Ze wist niet wat ze er van moest denken. Al begreep ze wel dat er iets mis was gegaan, want nursy keek zo in gedachten verzonken en verre van gelukkig.

Ineens werd Dientje weer boos als ze aan die lening dacht. Ze zette de koffiepote met een smak neer en keerde zich vol naar Irene: "Moet je je voorstellen! Ik kan geen lening van de bank krijgen, omdat ik niet getrouwd ben! Bespottelijk gewoon."

"Geen lening?" Irene herhaalde meewarig.

"Geen lening omdat ik niet getrouwd ben, dat is wat me ergert."

"Misschien omdat je een immigrant bent?" opperde Irene boos.

"Nee, nee, zelfs als ik een geboren Canadees was en ongetrouwd dan zou ik ook geen lening krijgen," verzekerde Dientje haar. Irene dacht even na, toen zei ze troostend: "Nou misschien nog wel zo goed, misschien loop je wel tegen een aardige man op, dan is alles zo voor elkaar. Een huis is ook een hele onderneming voor een alleenstaande vrouw." Irene knikte wijs. "God's wegen zijn wonderbaar," zei ze devoot.

"Wel ja, geef God even de schuld van zulke stomme bankregels." Dientje had geen goed woord voor de bank, en zag er beslist niet de hand van God in. "Stomme lui," zei ze boos. Maar dan dacht ze ineens aan de makelaar: "Maar misschien is er nog een kansje. Mr. Brian de makelaar wil proberen ergens een lening voor me te krijgen."

"Hoeveel interest?" vroeg Irene met een ernstige frons.

"Ach dat weet ik niet, dat vind ik later wel uit." zei ze argeloos. Irene schudde haar hoofd: "Wees voorzichtig," raadde ze goedig.

"Je praat net als mijn moeder," spotte Dientje "Wat

kan me gebeuren, het is in handen van de makelaar, krijgt hij het voor elkaar, fijn, kan hij niemand vinden dan is het een vervlogen droom." Het klonk opgewekt, maar er was ineens een stroeve uitdrukking in haar ogen.

"In Gods Naam dan maar," zei Irene devoot.

Dientje gaf geen antwoord meer en verliet de keuken. Op dat ogenblik was ze ver van bidden, of liever aan het achteruit bidden, zoals haar broer het noemde als hij krachtaardige uitingen ten beste gaf, tot grote droefheid van haar moeder. "Het is een soort bidden," verweerde hij zich dan met een grimmig gezicht. Op zulke ogenblikken moest je niet te veel van hem verwachten, noch van Dientje op dat ogenblik. Alsof het zo moest zijn, liep ze in de gang haar patiënt de makelaar tegen het lijf: "Há, nursy, heb je dat oude huis al gekocht? Ik heb nog steeds dat bungaloetje voor je hoor."

Dat mankeerde nog maar aan haar geluk, dat ze hem tekst en uitleg moest geven van haar ervaring met de bank.

"Er wordt aan gewerkt," zei ze effen, en op dat ogenblik geloofde ze het zelf weer. Ze zweefde aldoor tussen geloven en niet geloven, dat ze het huis zou krijgen. Wat was dat nu weer van Irene om te zeggen: "Voorzichtig." Wat kon er nu mis gaan als ze toch een lening kreeg? Als ... dat was de vraag immers in de eerste plaats.

Ze wachtte de hele dag op een telefoontje, en ook de volgende dag, maar er gebeurde niets. De collega's vroegen niet meer naar het huis en de makelaar had het ook opgegeven, denkend dat Dientje het huis besproken had. Alleen Irene bleef zo nu en dan aarzelend bij haar staan, met een duidelijke vraag op haar gezicht.

"Eindelijk heb ik iemand gevonden." De makelaar belde haar op de afdeling. "Hij wil natuurlijk eerst het huis zien, en je ontmoeten. We zullen er samen heenrijden en het voor elkaar maken, zo gauw het je gelegen komt." Mr. Brian's stem

klonk vrolijk, en Dientje was er door aangestoken. "Wil hij het hele bedrag geven?" vroeg ze blij.

"Ja hoor, hij zal je de hele som, \$14.000, geven, wel tegen een hoge rente, 12%, maar het is een huis met een inkomen en dat is wel de moeite waard voor je. In het begin een beetje zuinig zijn, maar dat kun je wel. Je redt het best, en je krijgt het huis van je dromen. Geloof maar dat het niet mee viel om iemand te vinden. Een ongehuwde vrouw is nu eenmaal een risico." Hij praatte maar door, Dientje hoorde de helft maar. Het bedrag 12% zweefde voor haar ogen, het was schrikbarend. Maar toch ... ze wilde dat huis zo graag hebben. En als ze dat huis nu eens vlug afbetaalde ... maar 12% op de koopsom, dat maakte het huis wel veel duurder. Ze aarzelde even.

*Lini Grol schrijft zowel engelse als hollandse verhaaltjes. Ze woont in Fonthill, Ontario.*

# FROM COAST TO COAST

**ALBERTA**  
Brooks-CKBR. .... 9:00am 1340  
Edmonton-CHQT. .... 7:30am 1110  
Edson-CJYR. .... 10:00am 970  
Ft. McMurray-CJOK. .... 9:00am 1230  
Taber-CKTA. .... 8:00am 1570  
St. Albert-CKST. .... 8:00am 1070

**BRITISH COLUMBIA**  
Abbotsford-CFVR. .... 11:30am 850  
Burns Lake-CFLD. .... 9:15am 1400  
Kitimat-CJFW. .... 9:30pm 103.1  
Masset-CJFW. .... 9:30pm 92.9  
Osoyoos-CKOO. .... 8:30am 1490  
Penticton-CKOK. .... 8:30am 800  
Port Alberni-CJAV  
(Tues.) .... 9:30pm 1240  
Prince George-CJBC. .... 8:30am 94.3  
Prince Rupert-CJFW. .... 9:30pm 101.9  
Queen Charlotte City-CJFW  
..... 9:30pm 92.9  
Sandspit-CJFW. .... 9:30pm 92.9  
Smithers-CFBV. .... 9:15am 1230  
Summerland-CKSP. .... 8:30am 1450  
Terrace-CJFW. .... 9:30pm 103.1  
Vancouver-CJVB. .... 9:00am 1470  
Vernon-CJIB. .... 9:30pm 940

**MANITOBA**  
Altona-CFAM. .... 9:30am 950  
Boissevain-CJRB. .... 9:30am 1220  
Steinbach-CHSM. .... 9:30am 1250  
Winnipeg-CKJS. .... 9:15am 810

**NOVA SCOTIA**  
Digby-CKDY. .... 8:30am 1420  
Kentville-CKEN. .... 8:30am 1490  
Middleton-CKAD. .... 8:30am 1350  
New Glasgow-CKEC. .... 7:30am 1320  
Sydney-CJCB. .... 8:00am 1270  
Weymouth-CKDY. .... 8:30am 103.1  
Windsor-CFAB. .... 8:30am 1450

**ONTARIO**  
Ajax-CHOO. .... 9:30am 1390  
Atikokan-CFAK. .... 10:30am 1240  
Chatham-CFCO. .... 9:30pm 630  
Brantford-CKPC. .... 10:00pm 1380  
Ft. Frances-CFOB. .... 10:30am 800  
Guelph-CJOY. .... 9:00pm 1460  
Hamilton-CHAM. .... 7:30am 1280  
Kapusking-CKAP. .... 9:00am 580  
Kingston-CFMK. .... 10:00am 96.3  
Newmarket-CKAN. .... 9:30am 1480  
Ottawa-CFGO. .... 8:30am 1200  
Owen Sound-CFOS. .... 10:30am 560  
Pembroke-CHOV  
(Sat.) .... 6:00pm 1350  
St. Ste. Marie-CFYN. .... 10:00am 1050

Sarnia-CHOK. .... 6:45am 1070  
Stratford-CJCS. .... 8:45am 1240  
Wingham-CKNX. .... 10:30am 920  
Woodstock-CKDK. .... 8:30am 1340

**NEW BRUNSWICK**  
Fredericton-CFNB. .... 6:30pm 550  
Newcastle-CFAN. .... 9:00am 790  
Saint John-CHSJ. .... 9:00am 1150

**FRENCH  
BACK TO GOD HOUR PROGRAM  
IN CANADA  
PERSPECTIVES REFORMEES**

**ONTARIO**  
CFML-Cornwall. .... 9:30am 1170  
CFCL-Timmins. .... 9:30am 620

**QUEBEC**  
CHRS-Montreal. .... 8:00am 1090  
CKLM-Montreal. .... 9:15am 1570  
CKCV-Quebec City. .... 7:15am 1280  
CHLN-Three Rivers. .... 7:45am 550  
*The program is heard on Sundays unless otherwise indicated.*



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## Books

Marian Van Til, page editor

### Politics/society

## Brilliant analysis "must reading" for freedom lovers

*How Democracies Perish*, by Jean-Francois Revel. New York: Doubleday & Company Inc., 1984. Hardcover, 376 pp., \$24.95. Harper & Row, 1985. Paper, 376 pp., \$13.95. Reviewed by Ed Vanderkloet.

*How Democracies Perish* is no doubt one of the most incisive and significant books written in this decade. It is a translation of *Comment les democracies finissent*, published in France in 1983; the author, who also wrote the best-selling *Without Marx or Jesus*, must, with Paul Johnson, Malcolm Muggeridge, Paul Hollander and a handful of others, be counted among the keenest political observers of our time.

In this book, Revel posits the thesis that in their mortal struggle with totalitarian communism the Western democracies are losing, first of all because in a free society the leadership must always defend itself against unremitting criticism from within (in sharp contrast to closed societies such as the communist world where even the faintest disapproval is brutally suppressed) and, secondly, because the West lacks the moral courage and insight to resist the encroachments of communism. In other words, democracy is not structured to defend itself against enemies seeking its annihilation, and democratic civilization is the first in history to blame itself because another power is working to destroy it.

### Still credible?

From his vast (and, as far as I can verify, accurate) pool of historical information, Revel shows convincingly that since its inception in 1917, Soviet communism has tried to deceive Western intellectuals, politicians and commentators into believing that Western democracy is a corrupt and decadent system, living off exploitation and destined to die. Remarkably, the Soviets have deceived with mounting success. Even more astonishing is the fact that communism, after 70 years of unprecedented

oppression ("liquidating" 100-million people in the Soviet Union, 60-million in China and untold millions elsewhere), despite colossal economic failures and an unending tale of trickery and deceit, still enjoys the respect of the West and many of its leaders who frantically advocate co-operation, accommodation and detente.

The Soviet Union is a colonial power (the only one left in the world) that has usurped enormous territory, including the Baltic states, parts of Finland, Eastern Poland, Bessarabia, Outer Mongolia, Manchuria, Afghanistan, the Kuriles and southern Sakhalin; it is the undisputed master in Central and Eastern European states such as Poland, East Germany, Czechoslovakia, Hungary, Bulgaria and Romania, and it has established vassal states in North Korea, Vietnam, Kampuchea, Cuba, Nicaragua, Angola, Ethiopia, Mozambique and South Yemen. What's more, it ceaselessly engages in further imperialistic expansion in all parts of the world.

### The "Yalta myth"

Revel effectively demolishes the so-called Yalta myth which holds that at the Yalta Conference in 1945 the world was carved up into two spheres of influence, and that the subsequent annexation of Eastern Europe by the Soviets was done by mutual consent among the super powers. Clinging to the Yalta myth (and conveniently forgetting that Stalin cynically broke his promise of free elections in the Eastern European states) Western European governments dared not show support for the 1981 Solidarity uprising in Poland by means of diplomatic or economic confrontation. "West German Chancellor Schmidt urged the West to shut its eyes to the Polish problem because, he said, the West had decided at Yalta to divide Europe ... into spheres of influence." Instead, it was the West that was accused of imperialistic ambitions when it uttered some faint protests against the rape of Poland.

The logic involved is incomprehensible. For, while

spheres of influence undoubtedly exist, communist gains are always irreversible; no communist state ever regains freedom on its own, whereas nations outside the Soviet empire frequently shake off their authoritarian yoke (witness the Philippines, Haiti, Uruguay, Spain, Portugal, Venezuela, Peru, etc.) and replace it with democratic institutions.

### No dissent

Precisely because it is a monolithic and oppressive regime, communism doesn't have to worry about internal criticism or dissent. The Soviet puppet states invariably support their master in the United Nations. Not to do so is simply inconceivable. While the Western allies frequently and openly quarrel among themselves, this will never happen in the Soviet bloc. "No communist general serving a country allied to the Soviet Union could permit himself ... to deliver a sizzling diatribe against the Soviet presence in Kabul as General De Gaulle did in ... 1966 against the American presence in Vietnam. Even in the democracies, public condemnation of the occupation of Afghanistan comes from isolated groups and individuals; it is a thousand times less virulent and massive than the street demonstrations against the United States during the Vietnam war."

The Kremlin has scored its most brilliant successes in the art of disinformation. A vast propaganda apparatus constantly bombards the Western world with material that is sometimes partially true and most often blatantly false. Western gullibility, plus the fact that the democracies are open societies in which everyone is free to criticize anyone, has been exploited by the Soviets to sow dissent and opposition. By contrast, Western broadcasts to the Soviet Union (Radio Free Europe, Voice of America, Radio Liberty and the BBC's World Service) are constantly jammed. Besides, none of these broadcasts can ever be taken up and quoted by the Soviet media. Says Revel, "What social dough could Western propaganda 'agents of influence' knead in the Soviet

Union? What key posts could they occupy? Can anyone imagine pro-American political parties in Moscow, churches casting come-hither glances at the multinational corporations, television commentators tricked into endorsing the reinforcement of NATO ecologists preaching unilateral Soviet disarmament, front organizations spreading the good word to a willing press, or a growing tide of protest demonstrations? Or, still less likely, that an accumulation of such pressures could force a helpless Soviet Government to dismantle its Euromissiles? Even as a fable, it's boring: to be interesting, political fiction must have at least a minimum of verisimilitude."

### Equating Soviet brutality with Western shortcomings

The technique of equating Soviet brutalities with Western shortcomings is also a key strategy in the communist offensive, and it is eagerly accepted by countless Westerners ready to blame the democratic system. Revel quotes many examples such as the French socialist President of the National Assembly, Louis Mermaz, who replied to a question about the Gulag Archipelago, "I am as horrified as you are by the gulags, which are a perversion of communism. But I ask that you also condemn that monstrosity of the capitalist system: hunger throughout the world that kills 50-million people each year, 30-million of them children." Revel exposes this fallacious assertion by pointing out that it is grossly unfair to blame "the capitalist system" for world hunger. Moreover, he says, our magician was using phony statistics. "As demographers knows, some 50-million people die in the world every year. They can't all die of starvation, and three fifths of them can't be children." Furthermore, "... the gulags came into being by deliberate political decisions of Communist governments, whereas the direct connection between capitalism and famine is far more conjectural."

Such equation between communist and Western sins the author calls "the lumping-together hoax," a ploy that fools innumerable people in the West. As another example he points to Holland, where in 1981, "... a considerable share of public opinion, questioned about its feelings on Poland and Afghanistan, declared that the Dutch lacked a moral right to criticize Communist repression or Soviet imperialism 'as long as housing conditions in Amsterdam fail to meet the

highest standards of modern comfort, as long as women remain exploited and the legal rights of heterosexual married couples are denied to homosexual married couples.' "

Says Revel, "The lumping-together technique is really just the modern way to routinize communism and grant it plenary indulgence. When everyone is equally guilty, no one is, with the possible exception of capitalism, which does not, after all, have the same excuses to plead as a rival that will not share its concern for building a more just society."

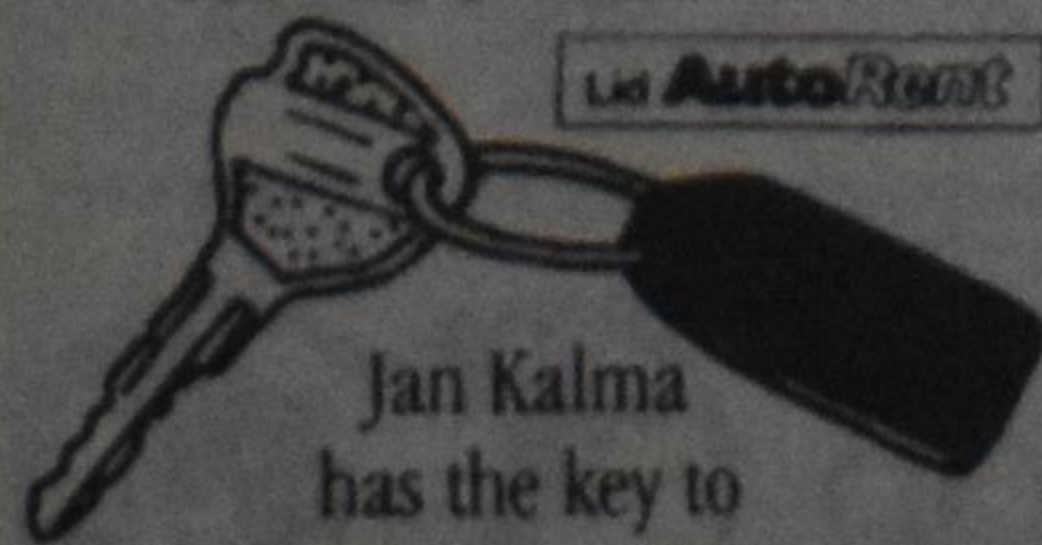
### Not an apology for the West

*How Democracies Perish* is not an apology for the West. Revel harshly criticizes apartheid in South Africa and authoritarian regimes outside the communist ambit. That he has nevertheless been branded as a conservative is not surprising, for the conservative label is quickly pasted on all who refuse to jump on the bandwagons of the left. Such is the lot of those who still choose for a strong defence against communism, oppose the trend towards more state intervention or, for that matter, still believe in the Bible as God's directive for society. To be rigorously objective, to boldly state that the emperor has no clothes, let alone to insist on God-given norms for all of life, is not fashionable in our society; in fact it is often considered bad taste.

This brings me to a point of criticism of the book. Revel's study is exceedingly penetrating but it does not push through to the religious depth level. Yet, it is at this depth level where the crisis of the West finds its origin, where its damage has been most devastating, where democracies begin to perish. To use a biblical analogy, it is one thing to accuse the Judeans who delivered Samson to the Philistines (Judges 15) of cowardice and cringing servility, but if we do no more, we ignore their loss of faith in a covenant God who demands more than mere courage to oppose outside tyranny. Unfortunately, Revel is silent on the West's loss of its spiritual moorings.

Just the same, *How Democracies Perish* is a brilliant analysis. It may sound a bit trite to say that it is must reading for all who still cherish our freedoms, but it is nevertheless true that those who willfully ignore its message and prefer to be guided by the superficial incantations of the popular press, timorous politicians and liberal clergymen do themselves a grave disservice.

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